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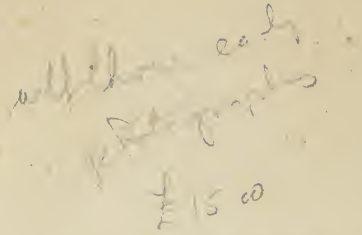

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Yours most truly
Isaac Miller

Mrs Naylor
with Mrs Millar's kind regards

MEMOIR

OF

20th January 76

JOHN MILLAR

OF SHEARDALE.

WITH AN APPENDIX.

BY

REV. ANDREW THOMSON, D.D.,
BROUGHTON PLACE CHURCH.

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MEMOIR OF JOHN MILLAR.

CHAPTER I.

YOUTH AND EARLY MANHOOD.

JOHN MILLAR was born in Edinburgh, October 13th, 1805, and was the youngest of nine sons. The family home was Dunbar, where his father owned a small coasting vessel, and traded with it. He was deprived of this parent when he was seven years old,—an event which led to the removal of the widowed mother with her family to Edinburgh. In his childhood he showed a great fondness for animals, especially for birds, and was accustomed to carry about with him a favourite canary in his bosom. He had also a strong liking for books, and a readiness to receive instruction, which in his earlier childhood was given him at the knees of his widowed mother, a woman of "unfeigned faith." A singularly retentive memory on the part of the boy encouraged his mother's labours, so that,

when only seven years of age, he was able to repeat the whole of the 119th psalm. At his own earnest wish he was sent, when about seven, to a common day school ; and at the age of ten, he joined a Sabbath school, in which, after a short time, he rose, through his diligence, good deportment and seriousness, to be monitor in his class, and won the respect and confidence of his teacher.

This last event had an important influence on his future, for, through the kindness of his Sabbath school teacher, he was introduced to the employment of Mr Aitchison, who was then a silversmith on the South Bridge. His steady good conduct, truthfulness and conscientious fidelity to his master's interests, soon gave him a high place in his confidence ; so that, in addition to his services in the place of business, he became in some degree the companion of his children, and was employed to assist them in preparing their lessons for the public school,—an arrangement which helped forward his own education. He remained in this situation till he was nineteen years of age, and was on the point of being raised by his confiding employer to a place of trust, when a sudden accident led to Mr Aitchison's death, broke up

the business, and threw the young man adrift upon the world. It was a discouraging moment. What was he to do with his widowed parent to care for, and his elder brothers, who could have given him advice and assistance, already scattered over the world, and the greater number of them too far distant to be of any avail? But there was a "God at hand," who made his good name a passport to a new engagement, and in a little time, sufficient to try his faith, a door was opened to him in the shop of Mr Morton, jeweller, Waterloo Place, in which he was employed as clerk. A daughter of Mr Morton thus writes regarding the services of the young clerk: — "From the commencement of my father's acquaintance with him, he formed the highest estimation of his principles, and the longer he knew him, the more he respected and admired him for his correct views on every subject, and for his large heart and mind. However small his salary, my father observed that he never spent it all, but reserved a portion for emergencies." Times of trial and adversity came in Mr Morton's business, which put to the test the qualities of Mr Millar, and fully warranted the confidence which had been placed in him. He clung to the suffering house through

all its troubles as long as the business was continued. And without unduly lifting the veil from his secret benefactions, we are in circumstances to state that there were some among the kindred of his old master, who could have said to him as long as he lived, "Ye have been kind unto the dead and to me."

His good character had by this time become so well established and extensively known, that men in large business were eager to avail themselves of his services, and he was next induced to enter, at a good salary, into the employment of Mr Brown, a well-known china merchant in Edinburgh. After being engaged in this house for some years, he began to think of starting an independent business in the same trade, but was induced to remain for an additional three years by the promise of succeeding to Mr Brown, who had by this time become rich and wished to retire. But at the expiry of the three years' engagement, he preferred to begin business on his own account, which he did in comparatively small premises in South St Andrew Street, in 1840. In the course of a few years he removed his business to those spacious premises in the same street, which he continued to occupy till his death, and where he rose to be one of Edin-

burgh's most successful merchants, and useful and honoured citizens.

But it is time that we should look back and endeavour to trace Mr Millar's religious history during the same period, by which his character was formed, and shape and direction given to his future life. We have no means of knowing with certainty the date of his conversion, but the probability is that the great change was gradual, and that he followed the Lord from his youth. We shall not be mistaken in ascribing much benefit to the silent influence and assiduous training of his pious mother, of whom he always spoke with singular veneration and gratitude. But there was especially one book which he often mentioned as of remarkable advantage to him, both in directing his course and in bringing him to religion, as it is known to have been a life-book to many others, "The Diary of Joseph Williams, the Christian Merchant." He strongly declared to a friend, that "he would have reason to bless God to all eternity for the sending of that book." Among other things, he was induced, by this precious and stimulating biography, to enter into a solemn written covenant with God at the early age of sixteen, of which the following is a copy:—

"O Lord God, help Thy servant to perform.

"I solemnly devote and dedicate myself to God, who is the King of kings, resolving by His grace to give a bill of divorce to all manner of sins, to the utmost of my power to strive and wrestle with all temptations to sin, whether from without or from within; to avoid, as far as possible, the society of vain, graceless persons; to commend myself to God by prayer at least once a-day; to be careful and constant in self-examination and meditation, particularly on the love, the transcendent love, of God in Christ, and of Christ willingly offering up Himself a sacrifice for poor sinners. I resolve to watch narrowly against the wanderings and strayings of my heart in any duty; to make the glory of my God and the salvation of my soul my chief business and design; to account the affairs of this world but as diversions to me in my way heavenward. O Lord, help me to perform, for Jesus Christ's sake. JOHN MILLAR."

This covenant with God was first subscribed by Mr Millar, October 16, 1821; and the subscription was renewed on four subsequent occasions, the latest on record being October 5, 1865. The practice was found by him to be useful both for correction and stimulus in his religious life, as it

had been found by Doddridge and so many others in the times of the earlier Nonconformists. His eye was frequently turned to it as the star by which he guided his Christian course. It was a fit and consistent following up of this private covenant, that, in his nineteenth year, he joined the communion of Bristo Street Secession Church, under the ministry of the late venerated Dr James Peddie; though, after a few years, in consequence of his place of residence and other causes, he transferred his membership to Broughton Place Church, in whose fellowship he lived and died.

Various things claim a brief special notice in respect to the period of Mr Millar's earlier manhood. He continued, amid all the anxieties and difficulties connected with his entrance on business on his own account, to be a most assiduous self-educator. He was up in the mornings when the greater part of the city was yet in its slumbers, pursuing courses of reading, and obtaining a measure of acquaintance with some of the languages of other countries, just as, in his later youth, he had attended evening classes for the acquiring of branches of knowledge not usually taught in common schools.

And while he was not yet acquiring much more

than a moderate competence, he shared his means with relatives and others who needed his help—denying himself for this purpose some things which many would have counted necessaries. Above all, he ministered to the entire support of his aged mother, whom he took home to his own house; and when her other sons were in far-off lands, delighted to be "the restorer of her life and the nourisher of her old age."

But one of the most important events at this period of his life was his opening an evening Sabbath school at Cramond Bridge, about five miles from Edinburgh, at the instance of the Edinburgh Sabbath School Association. Sabbath schools were not so common then as they have since become, and villages in the neighbourhood of Edinburgh, which stood in special need of them, were often strangely overlooked. The opening of this school was therefore an evangelistic work of no common interest. Our friend entered upon its duties with characteristic enthusiasm, and continued them with characteristic resolution and energy. For more than seven years he walked to Cramond Bridge every Sabbath afternoon; and after doing his work in the school, trudged back again to Edinburgh in the evening. Neither storm nor heat held him back,

and it was only on rare occasions that he was induced to accept the benefit of a conveyance, whether going or coming. The best picture of his work may be given in the recorded recollections of a friend and eye-witness, Mr Gray of Southfield.

"About forty years ago, the late John Millar, Esq. of Sheardale's acquaintance and mine, was formed by the Edinburgh Sabbath School Association resolving to send one of their number to open a Sabbath school at Cramond Bridge. Mr Millar was the deputed individual. A meeting place was procured, and a night fixed for the opening of the school. Many of the parents were interested in the enterprise, and went to the opening of the class. I was present myself, and I recollect well the impression made on my mind by Mr Millar's earnest prayers and instructions. He chose for his reading the first chapter of St Luke's Gospel, on the birth of our Saviour.

"These services were much appreciated by all in the neighbourhood, and the meetings were well attended by children and parents.

"These meetings were continued by Mr Millar for seven or eight years.

"Mrs Cunningham, one of the Barnton family, took a deep interest in Cramond Bridge School;

paid the rent of the room, and gave a little money every New Year to Mr Millar for a treat to the children."

James Gray, Esq. of Braehead Mains, who was a pupil in Mr Millar's school, also writes—

"The school was largely attended; and not only children, but grown-up people, came regularly out.

"There was always an address given after the lessons were completed. Mr Millar was universally respected by all classes of society here, and was never forgotten by any of the parents whose children had had the privilege of attending his instructions.

"In after years, Mr Millar never ceased to interest himself in this district."

In addition to the highest good of which this Sabbath school is known by many testimonies to have been the means, in the case alike of parents and children, there were two events in Mr Millar's life which incidentally grew out of it. First, there was the preparation of an edition of the Shorter Catechism, with Scripture proofs, which was first intended for the use of his Cramond Bridge School, but has subsequently been taken advantage of with the best effect in many other schools, not only for children, but for adults.

Mr Millar gave himself to the collecting of these proofs from the Divine Word, with a willing perseverance that grudged neither time nor labour. He was up at it in early winter mornings "a great while before it was day," clothed in great-coat and muffler to protect himself from cold. Every proposition in that admirable compend of Christian doctrine and duty had its cluster of proofs appended to it; and the worker found present reward, in addition to every future consequence, in the more intimate and extensive acquaintance into which his labours brought him with the Word of God. The little work has gone through many editions, more than 25,000 copies having already been circulated and sold.

It was in this Sabbath school that Mr Millar obtained his first wife, Miss Macandrew, a young lady who was governess in a family near to Cramond Bridge. She became a teacher in the school; by her assiduous attention to her work she attracted the attention of Mr Millar, and respect gradually grew into a warmer affection. They were married on 18th April 1838. Two children, John and Daniel, were the fruit of the marriage. It was a happy union, but short, for the young wife died of consumption in March 1844. Only once did a thick cloud hang over their house-

hold, and threaten to burst upon it. Mr Millar having been visiting and praying in some of the worst underground hovels in Leith, was seized with a malignant fever, which continued for some weeks. Not only his friends, but his physicians, despaired of his life, and warned his young wife to expect the worst. But there was important service yet appointed for him, and, at what seemed the "last distressing hour," deliverance came.

CHAPTER II.

THE MAN OF BUSINESS.

WE have already incidentally referred to Mr Millar's remarkable success in business, which found him, at the end of thirty years, risen from competence to wealth. It is an inquiry of moral as well as commercial interest,—By what means it was that he became so prosperous in business, and was wont to be spoken of as "a successful man?" Most certainly it was not by trying short roads to fortune, or by bold speculations in which, by something like the gambler's venture, all is staked on a single cast of the die, and the alternatives are riches or ruin; or by acts of dubious morality, in which conscience and character are offered in sacrifice on the altar of Mammon. He became rich, with the Divine blessing, in the use of means which are usually rewarded with more or less of success, in which moral principle has even more to do than superior mental gifts, and by which so many of our

merchants have become "the honourable of the earth."

Among other qualities, he was "diligent in business," putting his mind into his work while he was engaged in it; and "whatsoever his hand found to do, doing it with his might." He was courteous to all with whom he traded, whether as a purchaser or as a seller. He was well informed and skilful in the kind of goods in which he trafficked. He knew the importance to the merchant of buying as well as selling wisely. He always bought with ready money; and he never failed to produce in the minds of those who dealt with him a conviction that he was strictly conscientious, and, therefore, that he was a man with whom it was safe to do business, for he would "in no case go beyond or defraud a brother."

We here introduce two interesting extracts from documents which came into Mr Millar's hands at an early period of his life as a merchant, and to which it is known he frequently referred, reading them and re-reading them, so that he kept alive his moral sensibility, and held up before his mind rules of prudence as well as precepts of moral conduct. Whet-stones like these are of use in all professions. The first is entitled

"Rules for Good Habits;" it is taken from Todd's "Student's Manual," and his copy of it bears evidence of having been much handled, as well as discoloured by age.

RULES FOR GOOD HABITS.

I. Have a plan laid beforehand for every day.
II. Acquire the habit of untiring industry.
III. Cultivate perseverance.
IV. Cultivate the habit of punctuality.
V. Be an early riser.
VI. Be in the habit of learning something from every man with whom you meet.
VII. Form fixed principles on which to think and act.
VIII. Be simple and neat in your personal habits.
IX. Acquire the habit of doing everything well.
X. Make constant efforts to be master of your temper.
XI. Cultivate soundness of judgment.
XII. Observe a proper treatment of parents, friends, and companions.

The second extract is from a rarer and larger document which lay in his business desk, and is indeed a "sere and yellow leaf." It is said to have been found originally inscribed in golden letters on a board which in the olden time graced the Original Merchants' House, Bridgegate, Glasgow. It would not be unsuitable or superfluous yet in any of those places where "merchants most do congregate."

RULES CONCERNING BUYING COMMODITIES.

I. If you would not transgress Scripture rules in buying, then first take heed that you do not discommend those commodities that are very good, which you are about to buy, so that you may bring down the price of the commodity, and get it for less than it is worth. There is a known place of Scripture for this in Prov. xv. 14—"It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth."

II. Do not make vows and protestations that you will give no more for a commodity than what you have first offered, when afterwards you will give more. This is a very common thing with tradesmen. You shall have a man come to a shop and cheapen a commodity, and the buyer, he will say he will not give a farthing more, and the seller, he will say he will not take a farthing less; and yet both the buyer gives more, and the seller takes less.

III. Do not give for a commodity less than in your conscience you think it is worth. It is an open oppression in buying when you seek to bring a commodity under its due value and worth. Abraham, when he was to buy the cave in Machpelah, of Ephron, saith he, "I will give thee the worth of it in money;" and so David, when he was to buy the threshing floor of Araunah the Jebusite (2 Sam. xxiv. 24), saith he, "I will buy it of thee at the full value of it."

IV. Do not long defer the paying for those com-

modities which you have bought when you have by you wherewithal to pay it. There is an excellent place for this in Prov. iii. 27, 28—"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." This text is referred to works of mercy, but it hath relation to buying and selling, and trading in the world. If you owe a man money for a commodity, you ought to pay him, and not to let him come day after day for it, and go without it, when you have it by you (2 Kings iv. 7). It is the badge of a wicked man in Scripture not to pay his debts. In Psalm xxxvii. 21—"The wicked borroweth, and payeth not again."

V. Do not engross a commodity; that is, do not buy all of a commodity into your own hands alone, that by that means you may sell the commodity at your own price. This is a mere oppression, destructive to a commonwealth, and to all trading. The Scripture condemns this in Prov. xi. 26. It is spoken there of corn-mongers; saith the text—"He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it."

VI. Do not, in buying a commodity, take any advantage of the mistake or oversight of the seller; as suppose you should come to a shop and buy so many yards of cloth, or the like, and he should give thee more than is thy due, or take less money of thee than is his due, you should take no advantage of him in

such a case, but restore it again; for if you take anything more from him than you bought of him, it is theft, or if you give any less for the commodity than you bargained for, it is theft. There is an excellent place for this in Gen. xliii. 12. Jacob, when there was a famine in the land, he sent his sons down into Egypt to buy corn, and Joseph, he knowing his brethren, filled their sacks with corn, and put the money which they brought for the corn in the mouth of their sacks. They told their father Jacob of it; then saith he to them, "Go back again, and take double money in your hand, and the money that was brought again in the mouth of your sacks, carry it again in your hands, for peradventure it was an oversight." Here was a conscientiousness in Jacob.

RULES CONCERNING SELLING COMMODITIES.

I. Do not commend and overpraise a commodity, when you know in your conscience that there is a fault in it. This is a vicious carriage in the seller, when he shall use abundance of fine words to set out a commodity when it is not good. As the buyer should not discommend a commodity when it is good, so should the seller not overpraise and commend a commodity when it is naught.

II. Do not sell thy commodities by false weights, nor by false measures. Do not keep a deceitful balance, or a deceitful measure. This is condemned in Amos viii. 5—"They make the ephah small, and the

shekels great, and falsify the balances by deceit;" and so in Prov. xx. 10—"Divers weights and measures, both of them are an abomination to the Lord." Now, this is spoken, not that weights and measures in themselves are an abomination to the Lord, but only those men that use and keep, and sell by those weights and measures; and, therefore, the Lord gave a special law for this to all that did follow trades in Israel. In Deut. xxv. 14, 15, saith God—"Then thou shalt not have in thy house diverse measures, a great and a small;" that is, a great measure to buy by, and a small one to sell by. "Thou shalt not have in thy bag divers weights, a great and a small; but thou shalt have a perfect and a just weight, and a perfect and a just measure thou shalt have, that thy days may be long in the land which the Lord thy God giveth thee;" and so in Micah vi. 10—"Are there yet," saith God, "the treasures of wickedness in the house of the wicked, and the scant measure, which is an abomination unto the Lord?"

III. In selling a commodity, do not work upon the ignorance and simplicity of the man that comes to buy the commodity; but if you discern him to be unskilful, rather use him the better than the worse. In Zeph. i. 9, says God there—"In the same day also will I punish all those young men that leap on the threshold, which fill their masters' houses with violence and deceit;" and so in Thess. iv. 6—"Let no man (says the apostle) go beyond or defraud his brother in any matter, for the Lord is the avenger of all such; and so in 2 Peter ii. 3—"And through covetousness

shall they with feigned words make merchandise of you, whose judgment lingereth not." When men shall work upon the ignorance of the buyer, and so advance the price of the commodity, this is a great sin.

IV. Do not adulterate a commodity from its primitive worth and goodness, and yet sell it at the full price, as if it were good, thereby to get the more for it. This the Scripture condemns in Amos viii. 6—"They sell the refuse of the wheat." The cornmongers in those times, they would pick out the best of their wheat, and yet sell the worst at the full price of the best. Now, this the Lord condemns; and so in Is. i. 22—"They mingle wine with water, and dross with silver." The Scripture condemns this—to adulterate a commodity from its primitive goodness, and yet to sell it at the full value of the best.

We must not omit to mention the fact that Mr Millar carried into the conduct of his business strong faith in God, and in His moral government of the world. On the one hand, he believed that inveterate and hard-fisted hoarding often defeated its own end, and that those who withheld their money from the causes of piety and benevolence, not unfrequently "made to themselves bags with holes;" and that where this punishment was not sent, there came a worse in moral and spiritual deterioration, and in the gradual petrifying of all the nobler and kindlier

affections. And on the other hand, he was convinced that diffusion of wealth turns it into a blessing to him who gives, as well as to him who gets, and that money so given often comes back even in temporal rewards, and so that when we give with one hand, God is secretly filling the other hand. The Old Testament proverb did not become obsolete under the New Testament economy —"Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Acting on these settled convictions, he began at an early period the habit of systematic and proportionate giving, and the sums which he annually wrote off for distribution increased with the increase of his annual balance-sheet. In addition to this, it was his custom to carry out literally, in practice, the injunction to honour the Lord with the *first*-fruits of his increase. From the commencement of his business, and through all the stages of its growth, whenever he had made a particularly good sale, he was certain, on returning to his house, to drop an additional donation into his missionary box, which stood in a convenient place for the purpose.

His donations sometimes flowed in channels

which were only discovered by accident. He had long been in the practice (unknown to any of his relatives) of giving half-a-crown a-week to a number of poor old men and women; but having been called, unexpectedly, to go into the country for a few weeks, the donation was suspended, and the needy beneficiaries were not long in coming to enquire about their benefactor. In this way the secret came out in his family, and being asked about this manner of giving, he replied very characteristically, that "those weekly half-crowns were his beer and tobacco." Many of his acquaintances spent more than this every week on those luxuries, and if he found his luxury rather in relieving, with a few half-crowns, some poor old people, he was sure he would be excused. Perhaps a question would sometimes follow whether he was not becoming too lavish in giving? His answer generally was, that he found that the more that he gave to men, the more he received from God.

CHAPTER III.

CHRISTIAN WORK IN EDINBURGH.

We wish to devote the greater part of this chapter to some notices of Mr Millar's benevolent and evangelistic work in Edinburgh. For, not satisfied, as so many are, with merely giving pecuniary support to institutions and movements which had for their object the temporal and spiritual good of his fellow-men, he devoted large portions of his time, which he was able, by wise arrangement, to spare from business, to personal efforts in various forms of usefulness—his Sabbath days, which afforded him his best opportunies, being his busiest days of all for sacred work.

Let us notice here, as both an important event in his family history, and having an encouraging influence upon his labours of usefulness, that Mr Millar entered a second time into the marriage state in October 1846, taking to wife Miss Margaret Duncan, of 1 Heriot Row, the second daugh-

ter in a family that held him in high respect, and with whom he had long been on terms of intimate friendship.

Another event which opened up to him a wide sphere of usefulness was his election to the office of the eldership in Broughton Place Church, in 1852. Recognising in the cordial call of his Christian brethren the call of Christ, he entered willingly on the duties of this office, in which he continued while he lived. It shows the estimate in which he was held by the members of the church, and the steady increase of their respect and confidence, that he was at an early period chosen treasurer to their Missionary Association, and subsequently one of its vice-presidents, and that some years before his death he was elected chairman of the managers and preses of the congregation,—an office reserved for those who have previously "done worthily" in the church for a long series of years.

Mr Millar retained throughout life a strong conviction of the divine authority of the eldership, and of the Christian ministry. The more he laboured in the hours which he spared from business, the more did he become convinced that work like his could never supersede, but only support and sustain, the labours of men whose

entire life was consecrated to the ministry in word and doctrine. We remember how, on one occasion, some men who had invited him to a prayer-meeting, took occasion to attack the ministers of the Gospel in their prayers, by speaking of them without distinction or exception, as "bound hand and foot with grave-clothes," and praying that they might be "loosed and let go." Mr Millar, at the end of the prayer, stood up and protested against the unjust and uncharitable charge as all the worse because spoken under the guise of worship—a manly protest which ruffled the temper of those whom he calmly rebuked, while it saved him from all further attempts at proselytism. A brother in the eldership has given a correct estimate of Mr Millar's services in this life-long work :—

"For nearly twenty-three years I was associated with Mr Millar in the eldership, and being Session-clerk, I had opportunity of knowing his value, not only in the ordinary business of the Session, and in committees on difficult and delicate matters, but of ascertaining the manner in which he cared for his district, and particularly the kindly interest he took in its poorer members. One to whom he had often been a succourer, and in whom, though away from his

district for many years, he had continued to take an interest, told me with tears in her eyes (Mr Millar was at that time very poorly), that in the midst of his own sufferings he had remembered her, as he had sent to her his usual kind donation. Many, I know, will miss him. He was one of those who 'did good by stealth,' and in this way the blessing of many that were ready to perish came upon him."

Gradually, Mr Millar became actively identified with many of our most useful institutions in Edinburgh, and he was always ready to aid them with funds as well as with help in their practical management. Among these, the Destitute Sick Society—which with its noiseless agency has proved so great a blessing to Edinburgh for eighty years—and the House of Refuge, largely shared in his affectionate interest. The Canongate soup kitchen, which sprang into new action whenever food was dear and labour scanty, owed its existence to him more than to any other citizen, feeding many a hungry and shivering visitor. He drew out the contributions of others both by his earnest appeals to them and by setting a liberal example in his own spontaneous giving. And he delighted to be present during the hours of distribution, and to ladle out the steaming and

savoury broth, which made many a famishing heart glad.

He took a deep interest also in the famous Carrubber's Close Mission, which has been so important a centre of evangelism in Edinburgh as long since to have drawn the notice of the whole kingdom. The Rev. James Gall thus writes: "In regard to Mr Millar's connection with Carrubber's Close Mission, I have called him its father, inasmuch as it was at his instance that I undertook its formation, not in connection with the Sabbath School Teachers' Union, but as a separate enterprise. . . . . Mr Millar was one of the four that joined with me in paying the first year's rent of Whitfield Chapel, besides giving important aid otherwise."

It was, however, in enterprises that were originated and superintended by himself that Mr Millar accomplished by far the greatest amount of good. There are men who are only useful when they co-operate with others, like soldiers who can only fight bravely when they have comrades by their side. But there are others who are only able to put forth their whole strength in works of usefulness, when they are allowed to shape their own plans, and to do their work in their own way. Mr Millar belonged to this class

of workers, and it is in presenting a somewhat detailed account of evangelistic efforts of this kind—in which he was the heart and soul—that we shall convey the most correct impressions of his character and usefulness.

Among those entitled to special notice, we name his SABBATH MORNING BIBLE CLASS, which was commenced at some period between 1845 and 1849, and held its meetings in Broughton Place Mission Schoolroom, Old High School Close, Canongate. We are favoured with recollections of this class by Mr W. P. M'Laren, formerly one of its members and its vice-president, and now a student and energetic missionary.

"It is about twenty-six or twenty-seven years ago, (or it may be thirty), since Mr Millar began the Sabbath Morning Bible Class in the Old High School Close, Canongate, which he ever after continued until his last illness, in the beginning of 1874, and which is still carried on in his name. At first his principal object was the gathering together of the young people who were to be found in such numbers in that district, that he might tell them of the love of Jesus. At first this was no easy work, because many of these children, who had hitherto been destitute of spiritual privileges, had little relish to sit in a

schoolroom when they might be running wild outside. To attract some of them, therefore, Mr Millar resorted to a stratagem, somewhat similar to that used by John Pounds, in gathering the boys to his parent Sabbath school ; only instead of using warm potatoes, he employed the more modern, though no less attractive bait of biscuits. And we have heard him tell how, with his pocket full of biscuits, he has gathered around him a number of his little hungry friends, and led them into the schoolroom, where were already gathered those who needed no such material bait to draw them thither. But as his work advanced, so powerfully did his loving, earnest teaching tell upon his young pupils, that gradually the use of extraneous means was no longer required. It was sufficient reward to be privileged to come together at that early hour (nine o'clock of the Sabbath morning) to listen to the message of truth and love he had ever to declare. One of the most painful difficulties that we have at present to cope with in our Sabbath schools is the retaining of our pupils after they have reached a certain age or size, as they then begin to think that they are too old or too big to be Sabbath school scholars. This, however, was an evil Mr Millar seems to have

discovered a remedy for, because we can point, not merely to one or two, but to many instances where those who went to the class mere children, have left it after periods of attendance ranging from twelve to twenty years, and then only when, in the case of young women, they became wives, and in that of young men, when their occupations led them to other spheres of service.

"In the conducting of the class, Mr Millar held from the outset the principle of teaching both sexes together. He was not one of those timid alarmists, who are ever dreading the meeting together of young men and young women; especially for religious teaching, he held that, at the best, it was a false modesty to do otherwise, and that a system of sound and judicious teaching could not fail to be of the very greatest benefit in such a class; and the sneering remarks of some, who have told him that his class would degenerate into a mere trysting-place for young people, has he met with the reply, 'Better surely that their trysting-place be where Jesus is ever to be found, and where His word is ever taught, than in those places where Satan alone holds sway, and where the world's revelries drown the warning voice of God's Holy Spirit.' Never

during his twenty-six or thirty years' experience of this class had he cause to regret the course of action he took ; and many a happy husband and wife can look back with the most heartfelt joy to the time when, in the goodness of God, they were led to that never-to-be-forgotten school-room, which, though never used by them as a trysting-place for each other, became, through the instrumentality of their beloved teacher, what was infinitely better,—a trysting-place with that blessed Jesus, who His own self bare their sins in His own body on the tree, and who, though now at the right hand of the Majesty on high, is yet to them their friend, their comforter, and guide.

"As time passes on, we see a marked change coming over the aspect of the class. Where formerly children, many of whom were ragged and dirty, and only lured thither by a material bait, used to sit, we now see an assemblage of highly respectable young men and women, many of them his early pupils, all earnestly drinking in from his lips the words of life. And now also the Lord began to let Mr Millar see that his work was not only to seek to win converts to Jesus, but also to train up saints for His service. For with the first wave of revival blessing that

swept across our country in 1859 and 1860, many of the members of the class were lifted out of the mire and clay of sin, and had their feet set upon the Rock of Ages ; and he, feeling the responsibility that now, more than ever, rested upon him, steadfastly set himself with all his heart to be a means of establishing their goings, and in this the Lord eminently blessed him.

"It was shortly after this, viz., in June 1861, that an association was formed among the young men of the class, under the name of the Ebenezer Institute, the objects of which were the spiritual, social, and intellectual culture, not only of themselves, but of any other young men they might win to their ranks. Although Mr Millar's many duties prevented him taking the same active personal interest in this that he took in the other work of the class, yet he was ever ready, both with his purse and his advice, to assist in every time of need. For ten years did this association meet every Thursday evening for the hearing and discussing of essays and for debates, and many young men now, in varied and honourable walks of life, look back with gratitude to the pleasant and profitable evenings there spent together."

It is mentioned by Mr M'Laren that in 1863

the members of this Ebenezer Institute, in conjunction with those of the Sabbath morning class, presented Mr Millar with a handsome writing desk, and again in 1866 with a handsomely framed photograph of the class, as a tribute of gratitude to their teacher and benefactor. An elegantly bound Family Bible had, many a year before, been presented to him by the parents of his Sabbath evening scholars at Cramond. We know how much these simple gifts were prized. They were constantly used by him from the time of their presentation until his last illness.

"We would now ask you," continues Mr M'Laren, "to pay a visit with us in spirit to the class itself, that you may better understand the manner in which it is conducted. We will go to the old schoolroom, where for so many years it was carried on. We enter about two minutes before nine, and find that Mr Millar has just arrived, having newly finished his tract distribution. There are few members forward yet, but we see that in the long schoolroom the young women sit along the one side, the young men along the other. Punctually at nine o'clock Mr Millar rises to his feet and leads our devotions. In earnest tones, he thanks God for all the blessings we have received at home, in the world, and

in the class—above all, for that greatest gift, the gift of eternal life through Jesus Christ our Lord. Then bringing all our wants to Him who alone can satisfy them, does he supplicate that each, according to their need, may receive out of His fulness, even grace for grace. Special burdens he also brings for special blessings. Having himself prayed, he requests some of the members to engage in prayer also, and one after another—four or five—follows, with short pointed petitions, according as the Spirit gives them utterance. Thus the first quarter of an hour has passed,—not, we trust, without loosening the world's hold upon our minds, and raising us into a holy atmosphere of heavenly joy. Mr Millar now gives out a hymn or psalm to be sung, and leading the singing himself, all follow. The hymn ended, he now opens the Bible and reads over the verses comprising the morning lesson, and then from his brief but carefully prepared notes, begins his exposition. Here it would be impossible to give anything like a correct illustration of Mr Millar's teaching. You had to sit under him to know him and to feel his power. But the following brief sentences are his. Speaking from the words, 'When ye are persecuted in one city, flee to another,' he said, 'Never seek to court persecution, simply for persecu-

tion's sake. Too often do we find professing Christians mocking and dishonouring God, by asserting that they are suffering for His sake, when they are only suffering the results of their own rashness or wilful perverseness. If the Lord opens a way for us out of trial and persecution, then it is ours to take advantage of it; but if not, then, at His call, we may joyfully go forth to die, for death will then be to us the entrance into eternal life.' Speaking one morning about the passing of the Education Bill, he said—'Let the Shorter Catechism be taken from our schools, if they will insist upon it, although it will be one of the greatest losses our schools have ever sustained. But ah! may the day never, never come, when they will take from them the blessed Word of God—that Word which has made our country what it is. Better that the Education Bill be cast to the winds, than that God be mocked and our country disgraced by the exclusion of *the truth* from the every-day teaching of our young.' And then with holy zeal did he press upon us all the necessity of valuing and studying the Bible more than ever. On the 1st verse of the 12th chapter of Isaiah he said, 'My dear young brothers and sisters, you can only use those words when, through simple faith in Jesus, you are assured

that your sins are all atoned for. They tell of anger already past, of comfort now enjoyed. It is He who bore Himself the anger, that now bestows the peace. The soul can find no comfort in itself; all within is dark and cheerless; but when it looks out to Him who, for our sakes, turned aside His anger on the head of His beloved Son, it sees in Him a spring of eternal and unbounded happiness, and now its language is *Thou* comfortest me.' Mr Millar, having resumed his seat, invites any of the members to make a few remarks, no one being permitted to speak more than five minutes, and one after another rises expressing himself, with more or less of fluency and power, until, it being now ten o'clock, the exercises must be brought to a close. The roll is now called by the secretary, after which a doxology is sung, and the benediction is pronounced. Then Mr Millar goes round the whole class, shaking hands with every one, kindly inquiring after our welfare, and leaving with each an interesting tract or little book. The class now disperses, and, as we retire, we feel constrained to say, 'Surely the Lord is in this place. This is none other than the house of God, and this is the gate of Heaven.'"

It is a striking evidence of the powerful in-

fluence of Mr Millar's teaching, that during his absence in the country, in the summer and autumn months, its members continued to meet with steady regularity and in undiminished numbers. It was not his earnest spirit and faithful instructions alone that drew their affections so strongly around him, but the breadth of his Christian sympathies, and the unsectarian spirit in which everything was done by him. No one could have guessed from anything that he said in the class, or from his intercourse with its members at other times, to what section of the Christian Church he belonged. And his daily walk, as they witnessed it, was in harmony with his teachings. Then it added not a little to his power that he took a constant practical interest in the temporal well-being of his scholars. Some he helped into situations in life, others he assisted to set up in business, and whenever an old scholar was married, the morning of the marriage day was sure to be marked by a present from their old teacher of a "Family Bible." An annual soiree to his scholars, held in his own house as long as it would contain them, and afterwards in some public hall, with a visit to his country residence, in which every farthing of expense was borne by him, and

the whole scenery of the district was travelled over under his guidance in some bright day in June or July, associated his name in their memories with some of their happiest days and hours. Five or six members of the class used to take tea with Mr Millar in his town house every Sabbath evening from four to six o'clock, being invited in rotation. "After tea we all knelt in prayer, and each prayed shortly in turn after Mr Millar, who offered up the first prayer. These were solemn meetings. The members of the class present generally left the house at 6 p.m., to take part in some form of evangelistic work."

It is impossible to estimate the fruits of Mr Millar's life-long labours in this one department of usefulness. Many of these remain to be gathered on the eternal shores. But it is known that many a town and village in our own country contains the trophies of his earnest toil. Many a testimony too has come across the seas from America and the colonies. Hundreds of Sabbath school teachers and many evangelists and missionaries received their first good influence in this class. And we are able to name three ministers belonging to different demoninations to whom it was for years a scene of weekly blessing.

Another important form of Christian agency, to which Mr Millar attached great value, which he began to use at an early period of his life, and which he continued to employ on a constantly increasing scale to the end of his days, was TRACT DISTRIBUTION. He was every day scattering these little seeds of life. Wherever he went, he carried with him large supplies of tracts, and when he travelled to any great distance, his packages of tracts and little books often formed the greater proportion of his luggage. He was accustomed to have a pocket of unusual capacity in every coat that was made for him, that it might hold tracts ready for any juncture or opportunity. He drew a lesson of encouragement in this department of his work from his own trade experience. If one advertising card in twenty catches the eye of a passenger, and makes him a purchaser, there is profit in advertising. Suppose ninety-nine tracts to be unheeded, what if the hundredth arrests a man's thoughts, and leads him to the feet of Christ! Those words of inspired wisdom were often present to his mind: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether

shall prosper, either this or that, or whether they both shall be alike good."

But while he never forgot the direction to "sow beside all waters," there was one special sphere of tract distribution which he selected and occupied, and this was the front of the Register House early on the mornings of the Lord's day, where he found many hands ready to welcome his gifts. During fifteen of the most valuable and active years of his life, he might have been found at his post before the Register House on any Sabbath morning. Nothing held him back. Frost, snow, rain, cold, tempest, had no power to deter him; and at the appointed hour, you might almost as soon have expected to miss the Wellington Statue itself from its place as Mr Millar from his. We are again fortunate in being able to introduce the record of the same eye-witness and companion in labour, that supplied us with the notices of the Sabbath morning class.

There are some useful lessons on the subject of tract distribution, which may be gleaned from the narrative. One is the importance of choosing a good centre for the work; a second is the power of perseverance and imperturbable good temper, in overcoming opposition and turn-

ing indifference into interest. When these qualities are found in a distributor, he becomes himself a kind of living tract.

Mr M'Laren writes :—

"So far as it can be ascertained, it was about the close of the year 1859, or beginning of 1860 (now more than fifteen years ago), that Mr Millar may be said regularly to have begun his work of tract distribution at the Register House. Passing every Sabbath morning by way of Princes Street, North Bridge, and High Street, to his Bible-class in the Canongate, he often noticed the large number of persons who were in the habit of calling at the General Post-Office for letters, as well as the many idlers loitering about the streets, and his earnest mind soon perceived in them a sphere of great good, through the instrumentality of tracts. Accordingly, though Mr Millar had often been in the habit of giving away tracts, yet it is from about the above date that he may be said regularly to have devoted a portion of every Sabbath morning to this work ; and now, morning after morning, was he to be found in front of the Register House (which, he thought, was the best vantage ground), shortly after eight o'clock, armed with a large supply of tracts, and offering to every passer-by a message

of love from the God of all grace. In this work he knew no difference between rich and poor—all were alike made welcome to the glad message which he carried. After standing at the Register House till ten minutes to nine, he then went up the North Bridge and down the High Street and Canongate to the class-room, still freely sowing the seed of the Word. Nothing could exceed the love and earnestness displayed by Mr Millar in this humble, yet most noble work. There might be sunshine or shower, frost or snow, but he was ever to be found at his post. In this, as in every other good work he undertook, having set his hand to the plough, he was not to be turned aside. Nor did he labour in vain, or spend his strength for nought. The Lord of the harvest, who had said to him, 'Sow in the morn thy seed," gave him many tokens of His favour and grace; and though the extreme backwardness of Mr Millar to speak of his own work has deprived us of much that would have been very interesting, yet there are many incidents which might be related, and many living witnesses who might be cited, to show how the Lord has owned in this respect the efforts of him who, though dead, yet speaketh. A gentleman who for long had refused to take the tracts,

—considering them beneath his notice,—at last said to Mr Millar, one Sabbath morning, 'Sir, I will take one, because I cannot resist the power of your example. There must be a reality in that which brings you out every Sabbath morning.' Not only did he after this regularly accept the tracts, but Mr Millar had several pointed, earnest, spiritual conversations with him. A very old man, who never failed to come for his tract, used to say, 'I have my big Bible interleaved with them, and many a pleasant and profitable hour do they afford me.'

"One Sabbath morning, some years ago, a young woman who was in the habit of getting tracts came and asked Mr Millar if he remembered giving her a tract (mentioning it by name), about six months before, and told him that her father was a sailor, that her mother was in the habit of enclosing in her letters to him the tracts received on the Sabbath mornings, and that they had received a letter from him during the past week, stating that this tract had been the means, in the hands of the Spirit of God, of leading him to the truth as it is in Jesus, and bringing peace to his hitherto disquieted mind.

"Among those who regularly called at the Post-Office for letters, were a number of waiters

from various hotels. Mr Millar was not long in perceiving that those who carried the world's news back to their hotels, might, at the same time, carry with them the tidings of salvation. Accordingly, he used to give them little bundles of tracts, which they used to put into the different rooms ; and it was most interesting to notice the regularity and pleasure with which many of them came for their tracts, and to hear them tell with what pleasure they were often received.

" As may be imagined, however, Mr Millar's loving labours were not always unopposed. Satan has always ready emissaries through whom he tries to turn aside the earnest labourer from the pathway of well-doing, and mar the effects of every good work. Many a time was he thus assailed ; but each new attack only seemed to show the power of Him in whom he trusted, and who has promised to all His children, ' My grace is sufficient for thee, for My strength is made perfect in weakness.' This opposition, when it occurred, generally consisted of verbal abuse ; and though there were occasions when he was assailed both in Princes Street and the North Bridge, yet it was principally met with on his way to the class down the High Street, where every Sabbath morning crowds of idlers are to

be found loitering about, many of them under the influence of strong drink; and especially there are always a great number of Roman Catholics, some of whom are going to or from the chapel. As already stated, Mr Millar never passed any one, Roman Catholic or otherwise, without offering to them the message of love, in his own courteous, loving manner, and this the enemy would sometimes make the signal for his attack; oaths, blasphemies, and sometimes even threats of personal violence, were hurled against him; ay, on more than one occasion, personal violence actually has been used. One Sabbath morning, just when he had reached John Knox's Church, a young Irishman went straight up to him, and, with a terrible oath, made a blow at him with one of his thumbs, undoubtedly with the intention of driving out the eye; but, through the goodness of God, Mr Millar was enabled to step back quick enough to escape the full force of the blow, although receiving it sufficiently to hurt him very much. But none of these things could deter him from his noble work; for, while at no time did he consider it right to court persecution, yet he ever counted it his highest honour to be considered worthy to have, even in the humblest degree, fellowship with Christ in His

sufferings; and there can be very little doubt that his great success as a tract distributor was in large measure to be traced to his unflinching yet gentle nature, because, for a long time before his death, this opposition had become a very rare thing. This steadfast earnestness told on the hearts even of his most keen opponents, among whom were several holding infidel opinions; and though we cannot say that those men were led to give up their ungodly opinions, yet we can say this, that they were led to treat with great respect him who sought their highest, even their eternal good. As to the general conduct of the Roman Catholics towards Mr Millar, it is only justice to say, that it was of the most respectful character. Occasionally tracts would be taken by them (I know of two or three instances wherein priests accepted them), but more often would his kindly offer be met with the whispered reply, 'Sir, I would gladly take it, but we are forbidden to do so.' Often, after such times, has he in the Bible-class made it a special subject of prayer, that they who are thus sitting in the land of the shadow of death, may soon be enabled to see the Light of Life, shining forth upon them in all the fulness of His grace. Frequently has it happened, when his stock of tracts

(which, by the way, was generally three or four hundred every morning) would be exhausted, that he would take his stand at the corner of St Mary Street, and, Bible in hand, read the glad tidings of great joy to the many idlers who were constantly found there."

These personal labours, however, did not satisfy his zeal. Visiting in one of the most densely ignorant and depraved districts of the well-known Cowgate, he found it impossible to make his visits so frequent as to give them any likelihood of efficiency. He accordingly made proposals to the EDINBURGH CITY MISSION, that they should send a missionary into the district, on condition of his paying half the salary.

This was readily agreed to, and Mr Blumenriech, afterwards well known as the zealous pastor of the German congregation in Edinburgh, was selected as the missionary, and laboured hand in hand with Mr Millar for several years. Often visiting together, Mr Blumenriech was particularly impressed by two things in Mr Millar. One of these was his intimate knowledge of the condition and character of the individual families whom they called upon, of which he sought to give the young missionary the full advantage. "It seemed to me," says Mr Blumenriech, "that

he not only knew all the families, but everything about them. He would point to me in these walks of love, 'This is a hopeful case.' Going up a flat higher, he would say, 'This is a very careless man;' and then he would add, 'My young friend, be of good cheer and full of courage, for the Lord can soften the hardest heart.'" In other circumstances the missionary was struck with the remarkable affection and tenderness with which he spoke to the people, and in this way gradually won their confidence and love. He was one of the first, along with Mr Blumenriech, who commenced those "*land meetings*," which have long since become so common and useful a form of agency in City Mission work. Grasping the hand of some poor sunken man or woman, he would say, "Now, you will come to our meeting, wont you?" and the heart was thus gained, while the conscience was yet seared. We believe that it was in connection with some of these Cowgate visitations, that Mr Millar caught a second fever, that laid him prostrate for many weeks, and showed such alarming symptoms, that his friends, along with his physician, began to despair even of life. We have a vivid recollection of the many anxious weeks, and of the

numerous prayers that were offered for the sufferer in Broughton Place Church ; and in his district in the Cowgate, there were many anxious suppliants for the recovery of their benefactor. He was once more spared in love.

From this time, he was compelled by a sort of medical interdict to be more sparing and cautious in his visits to infected houses. But the Saturday afternoons were consecrated, as heretofore, to his old work. To him, the self-denial would have consisted in withdrawing entirely from it. And he found himself rewarded by many an experience. We give one instance. On one of his Saturday afternoon visits, he found a family in great destitution in a small room, without almost a rag to cover them, or food to eat—only a little straw to lie upon, and some of them sick. He went immediately out, and bought coal to warm them, and several articles of food to satisfy their craving hunger ; and on reaching home, he sent clothes for the famishing father, with the message to come to him when he was able, and he would give him work. The poor fellow was an Irishman, and became one of Mr Millar's best porters. His kind master used to point to him with delight, and say, " There is my faithful man."

Mr Millar was also one of the earliest in discovering the peculiar adaptation of BIBLE-WOMEN for certain parts of evangelistic work, and for many years he supported one in the Canongate with the best results. One part of her work was to look after the young women in the district, and to bring under his notice cases in which a little well-timed assistance would raise the person out of circumstances of peculiar temptation, and help to set her on a course of well-doing. Of course, in connection with such efforts there was occasional disappointment, sometimes embittered by the feeling of having been deceived. But our friend did not allow his charity to be chilled down by instances of deceit, or find reason for calling "all men liars" because one now and then had proved false, as the following narrative by his Bible-woman shows :—

"I called upon Mr Millar at one time, about a young girl that a lady had asked me to look after. I got her a situation; but she wanted clothes. Mr Millar gave me £1 to lay out for her. Three months afterwards, she was dismissed from her place in disgrace. I went to him, and said how sorry I was his money had been misapplied. He said, 'Never mind; don't take it to heart; we cannot help these things; we shall be deceived sometimes; you did it from a

good motive. I do not mind the money, but I am sorry so young a girl should have been so untruthful. We'll pray for her.' After prayer he said, 'Do not be afraid to come back because you have been deceived once. Should you meet with a similar case, I shall be very glad to give you the money; it is in the Lord's cause, and He pays back liberally. Every pound I have given away, He has doubled to me.'"

We have had occasion already to advert to the great interest which Mr Millar took in old people, and these, at his request, received double attention from Mrs Murray, the Bible-woman. We remember well having been present at an evening entertainment that was given by him to old people gathered from his own district, and from other parts of the city, in the Phœnix Hall, Melbourne Place, in conjunction with two other friends of the aged and the poor—Mr W. J. Duncan of the National Bank, and Mr Melrose of George Street. It was a rare and happy sight. There were present 111 aged persons; 65 over seventy years of age; 35 over eighty; while 11 were above ninety. Those who were too infirm to walk were taken to and from the meeting in cabs by some of the city missionaries, who cheerfully gave their services on the occasion. We leave the Bible-woman to continue the narrative: "As

they came in, each received a bag containing three sandwiches and a slice of bread and butter. After tea, some of the old men gave short addresses. One volunteered a piece of poetry which he had composed for the occasion. During the evening, each got a bag with currant loaf, a cookie, figs, and biscuit. On leaving the meeting, every one got a quarter-pound of tea and a pound of sugar to take home." There was sacred music ; and short addresses by some whom Mr Millar had invited, mingled with all. It was something thus to relieve the monotony which age and inaction bring with them, and to lift so many out of themselves. We have seldom witnessed a happier meeting. Joy shone on those shrivelled countenances, and beamed out of those aged eyes. It was an evening often lived over again afterwards in recollection.

It may probably be thought by the greater number of those who read this narrative that Mr Millar's hands were already full of work, and that with the cares of his constantly enlarging business weighing upon his mind, he would rather have been warranted in contracting the sphere of his Christian action. But his zeal grew with what it fed on. In his many visits to the Canongate in connection with his Sabbath morn-

ing class, and other "works of faith and labours of love," he observed multitudes of children, on the Sabbath afternoons, gathered at the head of the Canongate, ready for any kind of mischief, and becoming precociously wicked by the lessons of wickedness which they too often witnessed around them. To get hold of these, and to form them into a SABBATH AFTERNOON SCHOOL, under teachers principally supplied from the older members of his Sabbath morning class, was his next aim. It withdrew him from the public worship of the sanctuary in the afternoon of the Lord's day; but with the end which he sought fully in view, he received the full consent and approval of his minister and brethren in the eldership. The narrative which we now introduce will show how far our brother succeeded in this new enterprise, undertaken in his later life. It will bring into fuller view some of the distinguishing features of his character, and of the secrets of his power for good; and as it helped, along with fifty other agencies, in diminishing the amount of juvenile crime in our city, it will show what injustice has unwittingly been done to many an earnest worker, in ascribing this issue almost exclusively to one or two agencies.

"Aided by a few of the members of his Bible-

class, he began this meeting in the schoolroom, Old High School Close, at half-past two o'clock, on the afternoon of the second Sabbath of November 1865, where for more than eight years afterwards it was carried on every Sabbath afternoon with great success. At first, the only way to get an audience was to go out to the streets and gather it there, and, Sabbath after Sabbath, Mr Millar, surrounded by a few faithful followers, might have been seen in the Canongate declaring the Word of Life to perishing souls, and entreating parents to come themselves, or to send their children to the meeting that was now open for them. And then that earnest leader and his little band would conduct as many of the young people as they could get to follow them down to the schoolroom, where the story of the Cross was rehearsed to many a young listening ear.

"My recollection of the establishment of this meeting, brings to mind many a most bitter attempt to oppose the preaching of the truth. Time after time, either while Mr Millar, or some one of those who were with him, would be speaking, has an enraged mob of Roman Catholics eagerly striven to overpower him—swearing, blaspheming, throwing mud and other things, and

sometimes even have the speakers been struck and severely handled. On one occasion a large dog was set at one of the young men, who, though he escaped personal injury, yet got some portions of his clothes completely destroyed; and on a subsequent occasion, another received a severe blow on the back from a heavy hob-nailed boot that was thrown at him. Yet patient continuance in well-doing reaped its reward at last. And we well remember, on the first of our Sabbath school trips, that some of the very men who had sought to crush us, were forward to assist the children into the vans in which we were to be conveyed to the country. Having, through the goodness of God, succeeded in gathering a number of children together, it was resolved to form them into classes, and thus constitute a regular Sabbath school—there being no lack of willing teachers in the morning Bible-class. And here a noble trait of Mr Millar's character was shown forth in the appointment of one of the young men of the class as superintendent of the school, he himself serving as an assistant. And it may with perfect confidence be said, that never during all the time of the school's continuance did Mr Millar seek, in the very slightest degree, to dictate as to how the school should

be managed; but while ready and willing to advise, he ever took the subordinate place, and cheerfully performed whatever was required of him. And this is the more to be admired, when we say that his purse was ever at the disposal of the superintendent for all school expenses; and these expenses included not only tickets, Bibles, and other books, but also a soiree every winter, and a trip to the country every summer. Aided by his encouragement and advice, the school, which at first consisted only of the few gathered in from the streets,—and these, from the very nature of the circumstance in which they were brought together, most unruly,—gradually increased in numbers and efficiency, until we had on our roll-books 150 scholars, with an average attendance of 120, who could have vied with those of any Mission Sabbath school in Edinburgh for discipline and efficiency.

"Many a time have we wished that some of those gentlemen, whose sympathy in the Sabbath school work goes no further than, perhaps, the contribution of a few shillings a-year, and who having given their mite, as they erroneously call it, think they have done enough, could have stepped into the Old High School Close school-room some Sabbath afternoon, between half-past

two and four o'clock, and see the humility, love, and zeal of Mr Millar, who, had he so wished it, might surely, with some show of justice, have pleaded for exemption from this service. Now he would be sitting in the midst of circles of young lads, whose tattered clothes, disordered hair, and bare, dirty feet, told of their neglected state, telling them of the love of Jesus in leaving the bosom of His Father, the mansions of glory, and the praises of the angel throng, to come down to this world to suffer and die for us, and how, having died as the sacrifice for the sins of the world, He now was giving eternal life to all that would take it as a free gift; and with loving words would he entreat those dear lads to yield themselves to Him who said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'

"Again, he was to be found sitting in a corner of the school side by side with some poor boy or girl, who had grown up without ever learning to read, giving them their first lessons in Bible knowledge, as well as secular instruction, by spelling with them, letter by letter, the simple words of the sacred volume, endeavouring to make each word, as it was spelled out, a centre around which was woven a garland of vital truth.

And here it may be remarked that Mr Millar ever held, that if we succeeded in nothing else than in teaching these neglected children to read the Bible for themselves, we were truly doing God's work.

"It was no uncommon thing for him, when, as sometimes happened, a crowd of wild boys from the streets would endeavour to interrupt the operations of the school, to go out to the close among them himself, and, gathering them around him, he would speak to them so kindly as completely to disarm all opposition; and giving each of them a little book—a number of which he always carried with him—he then seldom failed to get them quietly to disperse, and even occasionally won some of them into the school. But Mr Millar's favourite work in the school was to go from form to form, round each class, making himself personally acquainted with the circumstances and wants of each child, speaking words of comfort to the distressed, of loving counsel to the erring, and from the depths of a great heart, filled with the love of Jesus, drawing forth treasures of love and joy, suited to the needs of all. Nor was it in mere words, however kind and consoling these might be, that his interest was shown; for each teacher was re-

quested to make him aware of any case of destitution in his or her class, and thus many a destitute child was both clothed and fed from his bountiful hand.

"Better to meet the wants of many of the children, a meeting was opened during the week, where the girls were taught to make their own clothes, which were then sold to them at a cheap rate, or in some cases given for nothing—all the expenses being met by Mr Millar. As already stated, this work was carried on for about eight years, during which the Lord manifestly owned the labours of His servants. But at last, it was thought advisable to bring this work to a close. Several reasons contributed to bring this about; and the first was, the great change that had come over this locality through the demolishing of so many houses, and the consequent removal of hundreds of families to other parts of the city, thus thinning our ranks. Then the superintendent, being called to another sphere of labour, was compelled to resign his active connection with the school. Mr Millar's strength also at this time beginning to give way, deterred him from the active duties he had hitherto taken upon himself; and then the increasing number of children's services—all seemed to justify us in

the step we at last very reluctantly took. But the Lord had enabled us to do our work. 'That day' will alone reveal all; yet we can point to several who not only are rejoicing in the knowledge of sin atoned for, but are now themselves engaged in Sabbath school teaching, and who look back to the Sabbath afternoon school in the Old High School Close, Canongate, with the deepest joy and gratitude, as the place where they were first led to know the Lord Jesus as their Saviour."

While Mr Millar was thus so earnest, steady, and constant a Christian worker, he associated with these habits of retirement and prayer, and the one habit mightily influenced and sustained the other. Labours like those we have detailed, continued with so much perseverance, and engaged in with so much heart and gladness, could only have been produced by the daily intercourse of his mind with divine truth, and by continued supplies through prayer of spiritual strength from heaven. It is accordingly stated by one who dwelt for a number of years in his house, that it was his practice to rise in winter and summer very early, and to be in his library by three o'clock in the morning. It was in these hours when he was alone—yet not alone—that that power was generated which made

him the useful man he was. We think it probable, that in some of these mornings of devotion, he composed the following beautiful lines. They were published at the time in the *British Herald.*

THE DAY BREAKETH!

"Let me go, for the day breaketh."—GEN. XXXII. 26.

LET me go, the day is breaking,
Shades of night come to an end;
Israel, Prince with God, prevailing,
Blessings shall thy seed attend.

Let me go, the day is breaking,
With me now thou canst not come;
When thine earthly journey's over,
Thou shalt then be called home.

Let me go, the day is breaking,
Clouds of darkness disappear;
Abram's promise is fulfilling,
Why so faithless, full of fear?

Let me go, the day is breaking,
Soon the darkness will have fled;
Abram saw my day rejoicing,
Yes, he saw it, and was glad.

Let me go, the day is breaking,
Nations, people, near and far,
From their slumbers fast awaking,
Shall behold the Morning Star.

Let me go, the day is breaking,
Soon thy seed on earth shall pour,
Numberless as stars of heaven,
Or the sands of ocean's shore.

Let me go, the day is breaking,
Why complain that we should part?
As the streak of day approaches,
Dawns the Day-Star in thy heart.

Let me go, the day is breaking,
Light shall guide thy path alway,
Light which ever onward shineth
More and more to perfect day.

We have thought it best to present in this connected form notices of the principal evangelistic enterprises which were conducted and supported by Mr Millar in Edinburgh. But, of course, his personal and family life was meanwhile chequered by light and shade. His venerable mother had been taken away at the ripe age of eighty-four, on the day after the birth of Daniel, his second child, so near did sorrow and joy approach to each other, and mingle in the same cup. Little Daniel, whom we can well remember as a gentle boy, died five years afterwards, while the family were in summer quarters at Burntisland, 3d July, 1848.

Three years after this bereavement, and soon

after recovering from that second severe and protracted fever to which we have referred, Mr Millar gratified his strong love of kindred, as well as obtained a most seasonable rest from the incessant toils of business, by a visit which he paid in the winter and spring of 1851 to a brother in Malta. This brother was a jeweller or goldsmith in La Valetta, the little island capital of Malta, and the meeting, after long separation, was a great joy and refreshment to both. Mr Millar returned from Malta through Italy, taking Naples, Rome, Genoa, and other Italian cities in his way; and from a journal which has been preserved, he seems to have looked with keen interest and intelligent appreciation upon the objects of historical interest and natural beauty that spread themselves everywhere before him in that land of beauty and song, which was already awakening to a new liberty. In the museums which he visited, his eye and taste were educated for the higher branches of his own trade, and he was not slow to take advantage of much that he had observed, on his return with invigorated health to Scotland.

Mr Millar continued to prosper as a merchant, and to enlarge his giving as he increased in means. Providence so blessed his industry and

rewarded his liberality, that in 1855 he acquired by purchase the property of Sheardale, in Clackmannanshire,—an event which influenced his future in many ways. At the time when this valuable estate passed into his hands, it stood in need of improvement in many ways. Parks needed to be walled and fenced, brushwood to be grubbed up, bridges to be built, drains to be laid, roads to be formed, and a suitable family-house to be built. And in a few years, all this was accomplished, and a new face appeared upon everything. If the man is entitled to be called a patriot who makes two blades of grass to grow where only one had grown before, our friend might very soon have laid claim to the designation. The elegant family-house was built on a commanding position, on the left or southern side of the Devon, which winds its way through parks and meadows in the valley beneath. It looks forth on the beautiful range of the Ochil mountains, so richly wooded in many places, and green to their summits. A little to the north-east, the eye falls on the village of Dollar, adorned by its flourishing academy, and on Castle Campbell, grand and grim, looking down from its pride of place far above, while the view westward takes in Alva and Tillicoultry, and the picturesque Abbey

Craig, and glimpses of Stirling, and some of the grandest peaks of the Grampians—glorious in summer sunsets as with a haze of gold. After the house was built, Mr Millar spent the greater number of the summer and autumn months at Sheardale, returning to his Edinburgh residence in the end of autumn. But all through summer and autumn he was in Edinburgh on business, and in attendance on his religious and benevolent works, while Dollar soon began to find the benefit of his presence, for he looked upon his new possession as a new stewardship, and was accustomed to speak of it from the beginning as "a gift from the Lord."

CHAPTER IV.

CHRISTIAN WORK IN DOLLAR.

THE greater portion of this chapter will be devoted to notices of Mr Millar's Christian work in Dollar and its neighbourhood, to which our interest must now in some degree be transferred; but this must be preceded by a reference to some other incidents.

In the autumn of 1858, he formed one of a deputation from the United Presbyterian Synod to the meeting of the Synod of the French Evangelical Churches, which met on that occasion at La Vigan, in the south of France. Sheriff Jameson and others were his fellow-deputies from the General Assembly of the Free Church. It was a congenial service, not only because of the scenery through which he was borne, and the especial beauty of France in its harvest and vintage season, but because of the many simple-minded and devoted pastors and elders to whom it introduced him, and the interesting reports,

addresses, and discussions to which he listened for a succession of days. He came back refreshed and cheered, and with the recollection of many more brethren in Christ for his brotherly love to rest upon. The impression made by his spirit and behaviour upon the minds of his fellow-deputies, has often been expressed to us by Dr H. M. MacGill, who was one of them. In a letter now before us, he says : " I will never forget the deep impression of respect and loving esteem produced on my mind by my intercourse with him then—sentiments never for a moment effaced from my mind, but confirmed by subsequent intercourse."

Once more, after a long interval, the shadow fell upon his house, in the removal by death of Mrs Millar, who had encouraged him in all his labours and gifts of benevolence, during a married life of more than seventeen years. The following is the bereaved husband's estimate of her character: " For seventeen years and three months, she reflected the highest honour upon her position, by her prudence and example as a wife, as a mother to my children, and as a member of the household of faith. She fell asleep in Jesus on the 30th Jan. 1864."

Turning now to our friend's work in and

around Dollar, we find him showing himself in this new sphere the same man of holy zeal and action as he had been in Edinburgh. Real and vigorous inward life *must* work upward and outward. We are favoured by having in our possession a remarkably interesting narrative of his work, written with much freshness and force by Mr John M'Diarmid, who was the trustworthy and trusted manager of Mr Millar's farm, and also his cheerful fellow-worker in Sabbath schools and prayer meetings, and in many other forms of earnest evangelism. It will be noticed that, as in Edinburgh, Mr Millar's work grew and extended by a sort of natural growth ; there was the same variety and adaptation, the same conjunction of personal effort with that of Christian workers whom he selected and supported, until the Sabbath evening class culminated in the regularly organized and fully equipped Christian congregation. It is pleasing to notice, that the writer was one of the three lads mentioned in the beginning of the narrative. John M'Diarmid thus writes :—

" Mr Millar began his mission work in Dollar in August 1855. The first thing he did was to secure a place of meeting ; this he easily got, by purchasing a house, and immediately there-

after he had it fitted up as a place of meeting. The house was in no way beautiful in its appearance, either within or without. The windows were very small, being four in all, the ceiling rather low—only one entrance door, and a tiled roof. Wooden forms were selected for seats, and the place would contain a hundred people. The district was well chosen for mission work, being in the old town, where the poorer people dwelt, while not a few of them attended no place of worship. Mr Millar began his labours here when much coldness and deadness prevailed; there were but few labourers. There was one Sabbath school at work, with its staff of teachers; but work in the outside was little thought of. Grace was at a low ebb in many souls, and so there were but few who apprehended the blessedness and preciousness of the Gospel of the grace of God in their own experience, and in going forth obeyed the divine injunction, 'Go work to-day in My vineyard.' Instant salvation by the blood and righteousness of Jesus Christ was seldom pressed upon the unsaved for their acceptance.

"It must have been Mr Millar's design to reach parents and children in his work, for the week previous to his first meeting, he went through the houses with circulars intimating his

meeting, and giving an intimation to old as well as young, to attend on Sabbath evening at six o'clock. On the Sabbath, he had the door opened himself, and all things in readiness at the appointed hour, and there he was anxiously waiting at the door. None could pass without a kind word and invitation. Three young lads were the first to enter; others soon followed; and so the first meeting was begun, Mr Millar taking it all himself, leading the praise, the prayer, and the discourse. Sabbath after Sabbath, the meetings increased in the numbers attending. His subject throughout the first session was Parental Authority; and in giving his address, it was his great delight to compare scripture with scripture, and in giving out the different passages, he sought to get hold of the young, by asking them to turn them up and read them aloud. The boys readily complied with his wishes. This made the meeting interesting both to old and young; but his first session soon drew to a close, and it was with sorrow he had to give up the labours that his Master was beginning to own and bless; and truly a wider sphere of usefulness in the city lay before him. In parting from Dollar for a season, he gave to each boy a little book, as a token of his esteem and regard.

"The autumn of the following year, 1856, found him again in his field of labour. His affectionate disposition soon gathered around him the young he had met with the preceding year. Songs of praise were once more heard in the meeting-place—the name of Jesus was again breathed out to the Father for blessings to descend, and so the place was consecrated anew to the Most High. The second year he concluded the meeting somewhat like the first year, but with a little addition. This addition was in giving the boys essays to write on various subjects. These essays, when they were received by him, were read before the meeting, and any corrections that he made on them, he always did in a way that could not offend. The older people delighted to hear these essays read, as well as his comments upon them. Before the close, the meeting became so attractive, that it was with difficulty the people could find room; and I well remember how he offered to give the place of meeting, and pay all necessary expenses, if any one would volunteer to keep up the meetings during the winter. But there was no one could be found with fortitude and faith enough to stand up and say—'Here am I, send me;' so the second year of his labours found an end in his return to

Edinburgh, to the great sorrow of many of the young.

"Year after year found him in the same meeting-place, about the same season of the year, telling the people of a Saviour who died for sinners and rose again. Many of the young were beginning to be impressed with the truth as it is in Jesus. The Holy Spirit was 'convincing them of sin, of righteousness, and of judgment.' Some of the older Christians were now beginning to attend the meetings. The Holy Spirit was doing the work, and so Mr Millar was never slow to ask any to engage in prayer. While the prayer of a righteous man availeth much, surely the prayers of many will do more. God heard their prayers, and the answer came, 'Be it unto thee, even as thou wilt.' The meeting-place was turned into an inquiry room, with personal dealing, about the soul's salvation. There could be seen old men and women (the curtain of life almost closing over them), with Bible in hand, turning over the sacred pages of inspiration, touched by the solemnity of the hour. There were also the young in the opening of life, seeking deliverance from the power of the evil one, by being born again. There were others weeping for their sins; some began to pray that

never prayed before. This was truly a joyful time, in the midst of Mr Millar's mission work. It was a time remembered by many. How heartily he co-operated, and with those that loved the Saviour. From Edinburgh he brought those that were like-minded with him from time to time, to aid him in the Master's work, and also from other places;—Rev. Mr Mailer from Huntly, in his evangelistic tours, who preached in the open air in the old town, and would then retire, after preaching, to Mr Millar's meeting-place, to speak to anxious ones;—also Rev. Mr Baxter, who was then of Banff—both of whom are now gone to their rest. Mr Millar found his work growing so much upon him, that he at last engaged a missionary, in October 1860, to carry on the work, and to have a wider sphere. The missionary, Mr James Robeson, who was appointed, passed away in the midst of his labours on the 12th September, 1863. He is one that is still remembered, and whose deeds have not perished. This field of labour extended to Blairingone, a running village about two miles south-east of Dollar; and to Sheardale, about a mile and a-half south-west.

"Mr Millar also rented a house in the Lower Mains, Dollar, where meetings were also kept by

the missionary. A Band of Hope was also organized in this first meeting-place in the old town, which was the means of doing great good to the young. But the time came when this place of blessing was to be taken down. The one meeting on Sabbath evening had multiplied. Besides it, there was one on the Sabbath afternoon at three o'clock, for one hour, for old, infirm people. There was a prayer-meeting on Thursday, open for all. At this meeting could be seen the young disciple and the aged pilgrim, men of learning and education, also the unlearned and illiterate. There they were, — some of them clothed in the finest broadcloth, others clothed in the ordinary garb of day-labourers ; yet with one desire. They believed in the same Saviour, they came to the same mercy-seat, and pleaded the same precious blood. There was also a Saturday night prayer-meeting, attended chiefly by working men, and also by the Band of Hope, and the Committee of Management. It was evident the place of meeting required to be enlarged, or a new place erected. With Mr Millar's usual liberality, he determined to build a hall, with accommodation for over 500, and a portion of that hall to be raised on the very place where he had laboured so successfully.

So stone by stone of the old building was taken down ; but it had served one of the noblest purposes under heaven, for, within its walls, God had taken some out of the quarry of sin and made them living stones, built upon Christ Jesus, who is the foundation and chief corner-stone. While the new hall was building, the meetings were held in the parish school-house ; but, on the completion of the hall, the work was again vigorously prosecuted. It was opened with a prayer-meeting on 17th May, 1862. A Young Men's Christian Association was organized, prayer-meetings, Bands of Hope, and singing-classes. Mr Millar took a great interest in the Band of Hope, which used to meet in the middle of the day on Saturday. And in the new hall there was plenty of room, and about 200 children would meet there from week to week. It was his great delight to lay down to them the principles of Total Abstinence, and also to warn them of the disastrous effects of the liquor traffic. On their yearly excursions, he was to be found often in their midst ; and, as there was no railway travelling in this district at that time, our journey was taken in carts.

" There was Mr Millar to be found, seated in one of the carts, amongst the children, singing

as they went on their way such hymns as 'Rest for the weary,' &c., and with his pockets filled with small books for distribution. Neither the traveller on the highway, nor yet the haymaker in the field, could escape his vigilance, in giving away these silent messengers of truth and mercy. It was in 1865 or '66 we had our annual trip to Glendevon, which was very much enjoyed. After the young people had all got their tea, he gathered them all round him, and, with the clear winding Devon flowing gently below, and the little hills around clothed in their summer beauty, and the blue sky above, there he pictured out the beauty of the scene, and, far away from the public temptations of the liquor shops, in the midst of the children that day he sowed the seeds of truth and temperance. Large gatherings asembled in the new hall on the Sabbath evenings; and there the glad tidings of salvation were proclaimed. We have heard it there proclaimed from the lips of those who are in the forefront of evangelistic work at the present day — such men as the Rev. Dr Thomson and Rev. James Robertson; and the temperance cause was much helped by the earnest advocacy of Mr David Lewis. It was Mr Millar's great delight to have such men occasionally

at Sheardale, helping him in the work of the Master."

We introduce another notice, supplied by a friend residing in the neighbourhood of Dollar, because it supplies some additional facts.

"Almost immediately after Mr Millar came to Sheardale, which I think was about the year 1855, he commenced a Bible-class in the old town of Dollar, where he gathered around him a number of the poorest and most neglected of the population, where his services were much appreciated, and, I believe, greatly blessed. They met in a small room in a back street; and every Sunday evening the voice of joy and praise was heard in that locality, where formerly the greatest indifference prevailed. Hearing of the impression which Mr Millar was making amongst the class referred to, I was induced to go up one Sunday, when I found the room crowded to the door; and where I heard the good man deliver a most impressive address, which was listened to with marked attention. And every Sunday evening, even the darkest and most stormy, he walked from Sheardale, a distance of two miles. The disinterested devotion he manifested to this little flock struck me very much,—so much so, that I felt reproved in not having been present

at the scene of his labours sooner, to countenance him. I had now ample opportunity of observing the deep earnestness which characterised all his doings and sayings in the cause he had undertaken. Some years afterwards, he thought of so arranging matters that the little flock might have the benefit of constant ministrations. He therefore, at his own expense, erected a hall and engaged a missionary, so that the services might be regularly kept up even in his absence. He then established regular House Visitation. He also established a Savings' Bank, and organized a Band of Hope, and frequently took them down to Sheardale, and kindly amused them, by allowing them to walk through the grounds, as well as refreshing their appetites with tea, &c. He had also a praise-meeting every Saturday forenoon, which he personally and regularly conducted for a considerable time. At a later period, he had also a Bible-woman after the missionaries had left. I may close by saying that, at the close of each service in the hall, you would always find him going amongst the poorest of the poor, shaking hands with them, and dropping a word of consolation into the ear of some poor person, so that they might be strengthened for the most rugged part of life's journey, and

better prepared for the great change awaiting all of us."

The missionary, Mr Robeson, named as having died at Dollar, in Mr Millar's employment, in 1863, left behind him a family of seven children, the eldest of whom was not 14 years of age at the period of their father's death. The fact of leaving so many young children behind him unprovided for, was the one cloud that disturbed the peace of the dying missionary. Mr Millar saw this, and promised to care for the fatherless children. He faithfully kept his word. By paying for the board of some, and providing employment for others, he lived to see them all in a course of welldoing, — his correspondence and good advice helping much to form in their minds the better life.

The gathered fruits of Mr Millar's years of toil and prayer were at length organized into a Christian congregation, with its staff of elders and its regular administration of Christian ordinances; and on January 28th, 1872, the Stirling Presbytery of the United Presbyterian Church met at Dollar, and ordained over them, as their stated pastor, the Rev. W. B. Wilson, who had previously received the unanimous and cordial invitation of the people. Mr Millar was present,

and, at the public dinner which followed the ordination, handed over the place of worship, free of debt, to the congregation, with all its church furniture, formally placing the title-deeds in the hands of their representatives. They might have said on that day, "He is a good man, and hath built us a synagogue."

Even Dollar and its immediate neighbourhood did not afford scope enough for Mr Millar's zeal and energy. There is a village called Upper Sheardale, which skirts the southern border of his property, and here, in 1868, he began to hold evangelistic meetings, associated with house-to-house visitation. These were continued each successive summer and autumn, till the "falling of the leaf" in 1873. After leaving a tract at every house, and praying with the sick, if he happened to arrive at the schoolroom, where his meeting was held, a few minutes before six o'clock, which was the hour of meeting, he commenced by singing hymns until the congregation was fully assembled. An earnest prayer, and a stirring evangelistic address to the adults, followed, with singing of psalms and hymns. The closing minutes were occupied with some tender words to the children—the whole being wound up with prayer, offered by one of

the more experienced and earnest of the young men. There was no work in which he took greater delight than this, and nothing could persuade him to be absent from it. However dark or stormy the autumn nights might be, with a storm-proof dress he faced the tempest, and, with lantern in hand, he contended with the miserable roads. Sometimes, when he ailed a little and the night was very tempestuous, he was entreated to remain at home and husband his strength; but his invariable answer was: "It is just what I like; it is my very life; I like to be doing something for the Lord's cause, however unworthily."

While our friend was thus energetically at work in Dollar, and not forgetting his other engagements in Edinburgh, he became a member of the Town Council of his native city in January 1869, continuing to represent the ward of George Square until 1874, when failing strength induced him to tender his resignation, which was reluctantly received. We always regretted his entering on these public civic duties at so advanced a period of his life. When a man has "turned 60," it may be safe for him to change his work; but it is always unsafe to add to it, especially if the new work is at all likely

to bring fret and worry with it. As might have been expected, he gave himself assiduously to his duties as a town councillor. One who, above all others, knew his civic labours best, writes thus regarding him :—

"He was very conscientious in his constant attendance, not only at the regular meetings of council, but at all the committee meetings in connection with it on which he was appointed. He took a special interest in Heriot's Hospital and the Trinity Widows' Fund. He took an active part in the Water question—his great interest in it being founded upon his knowledge of the want of water for the poor of the old town. He approved of the St Mary's Loch scheme, and never changed his opinion. He was deeply interested in the Education Act, strongly approving of the compulsory clause ; but he warmly desired that the Bible and Shorter Catechism should be taught in the schools as heretofore. He turned his special attention in 1870 to the unjust and costly method in use of collecting our local rates in Edinburgh, and brought a motion before the Town Council, to the effect that all our local rates should be collected by one collector. He also wrote a letter to the *Scotsman* newspaper on the subject ; and on the

22d of March, 1870, there appeared a leading article in that newspaper, advocating Mr Millar's scheme. His letter to the *Scotsman*, with its leading article in support of his views, was afterwards reprinted as a pamphlet. He repeatedly advocated the claims of the temperance cause in the Town Council, in its different aspects, and was in favour of the Permissive Bill."

In connection with this, it seems natural to introduce the notice of Mr Millar's discharge of kindred duties as a Christian citizen, as this has been kindly sent to us by a discriminating eye-witness—David Dickson, Esq.

"Mr Millar was minutely conscientious and exact in matters of business. It was chiefly in connection with public work I had to do with him. Our places of business were for thirty years contiguous, and our public duties, opinions, and tastes being very similar, we often found ourselves working together.

"As a Justice of the Peace, he had a great deal to do. He would take nothing for granted —nothing slipshod would be allowed to pass. That 'it was a mere matter of form,' he would not allow—the form meant some substantial reality for the protection of the public. The oath was administered in every case, even in an

affidavit to a very small debt. I have no doubt that Mr Millar's example in this respect was the means of keeping up to a proper standard the practice of his brother magistrates.

"I chiefly, however, saw Mr Millar's minute conscientiousness in another department, where we often had to do duty together. I refer to the auditing of the annual accounts of public trusts or charities. This is sometimes done very superficially, and great moral wrong and shame have often resulted.

"In such duties, Mr Millar worked heartily, and with all his might. Every column must be summed, every entry authenticated, every voucher produced, every bank balance made sure and certain. This sometimes caused a good deal of trouble, but Mr Millar was ever resolute in a conviction of his responsibility for such an examination, and he was willing to take the chief share of the trouble himself. How many sad cases have occurred in connection with religious and charitable societies, where, from the want of such conscientious precision, there has been shipwreck of faith and a good conscience, to the scandal of the Church! I had to audit some of his own accounts as treasurer from year to year, and was pleased to see how rigidly he carried

out in them requirements he exacted from others.

"Another thing that struck me about Mr Millar was the manly courage with which he would face a difficulty when he found it. Had a society run itself aground by a want of prudence or principle on the part of some of its office-bearers, he did not shirk the difficulty, but looked it in the face, and sometimes, by a generous gift from himself, floated the concern into solvency. He was an excellent accountant, and, though a certain dreamy expression of eye and slowness of speech made some people who did not know him well think otherwise, he was able to take a vigorous and comprehensive grasp of a subject involving many details.

"This moral courage led him fearlessly to stand by his principles or views of duty, however unpopular for the time. I have seen him in circumstances where there was great temptation to round off points of antagonism, and have admired his steadfastness to his convictions, even when I did not altogether agree with him. In the daily tear and wear of a busy life, he might not always take sufficient pains to prevent his mode of action being misunderstood. Yet he was uniformly courteous and gentle, and growingly so

as he advanced in life. There was to me, who saw him chiefly in connection with public works of usefulness, a growing softness and warmth of character and life. He seemed to realize his stewardship for the Lord to a remarkable extent during his later years."

On 14th April, 1868, Mr Millar was married to Miss Grant Aitken M'Laren, daughter of Duncan M'Laren, Esq., senior M.P. for the city of Edinburgh, an event which added greatly to the happiness and usefulness of both. Their marriage trip was principally in the south of France and the north of Italy, and our friend's old habit of tract distribution found ample scope in the scattering of French and Italian tracts along the railway lines, and in every town and village where he sojourned. The years which immediately followed were among the happiest in his life. But during 1871 and 1872, one sorrow followed quickly in the footsteps of another, and told severely upon his quietly sensitive nature. First, the death of his son's wife, Christian Duncan Millar—young, lovely, accomplished, and unobtrusively pious—filled him with unfeigned grief. In December of the same year, his own wife was laid prostrate by a long and dangerous illness, in which life seemed to hang

doubtfully in the balance. Day after day, and night after night, were spent by the anxious husband, between assiduous nursing in the sick-chamber and prayer in the closet. The Sabbath immediately before the anticipated crisis was ever to be remembered in the family history, having been wholly spent by Mr Millar in prayer. While his wife was slowly recovering, there fell upon him another singularly heavy sorrow. His only son, Dr John Millar, who for some years had been a medical practitioner in Edinburgh, and had been attending with professional enthusiasm on the numerous sick in a fever hospital, was himself seized with typhus fever, and died a martyr to his profession, on January 26, 1872. His father had good hope in his death. The three orphan children, Euphemia Macandrew Millar, John Munro Millar, and James Duncan Millar, so early deprived of both parents, found a ready and permanent home in the house of their grandfather and grandmother. Business cares of an unexpected and vexing kind also pressed upon our friend's heart very heavily. But still his benevolent and religious work experienced no diminution. There was not a good cause that might not count with confidence on his willing and efficient help;—the Sabbath Alliance, the

Evangelical Alliance, the Scottish Reformation Society, Deaf and Dumb Institutions, Medical Dispensaries, the Society for the distribution of the *Monthly Visitor*, in connection with which he was a most active Director, and Superintendent of two of its districts, in addition to all those which we have previously mentioned, found his familiar name among their most liberal annual subscribers.

No benevolent institution drew more of his attention in later years than the Royal Infirmary, of which he became a director. He was one of the few gentlemen who promised £1000 to assist in the erection of a new Infirmary, on condition that it was erected on the original site. Every one knows that this condition was not adhered to, but a new site resolved upon and purchased, of which he strongly disapproved. He could in all honour have withdrawn on this account from the payment of the subscription, as some others did not fail to do, but he magnanimously gave it all, and continued to befriend the noble institution. It is pleasing to notice, from copies of letters that lie before us, how, amid all the bustle and engrossment of private business and public duty in Edinburgh, his heart was wandering up to the little orphans at Shear-

dale. "How are you and the dear children? I trust all well, and under the smile of our heavenly Father's presence." Again: "Dear Euphy has not sent a few lines to grandpapa, but will do it next time, I hope, and Johnnie will say something too." In another letter: "May the Lord bless you all; I will try to get dear Euphy's rake and hoe."

CHAPTER V.

LAST DAYS.

At length signs began to appear of the coming end. The bow that had so long been fully bent showed symptoms that its strings would not bear the strain much longer. In the autumn of 1873, Mr Millar had a serious fall on the stair at Sheardale, while carrying one of the children who was ailing, and playfully running after the others. It is believed that this fall gave a fatal shock to his whole system. When he returned to Edinburgh, not long after, it was observed that he was less active and more easily fatigued than formerly. He endeavoured to fulfil all his public engagements, and to discharge all his customary private duties. He even endeavoured to romp with his little grandchildren, as before; but he often found himself overcome with exhaustion. It required a mental struggle to give up any of his old habits. When Christmas drew near, he prepared with his own hands a Christmas tree for

his young people, for he was ingenious and neat-handed; but even that willing service, when finished, whispered to him, in his conscious fatigue, of failing strength. The last meeting he ever held was in his house in Edinburgh, 16th March, 1874. It was a conference on moral questions, composed of above seventy gentlemen—ministers, elders, deacons, and others—over which he presided. He spoke with remarkable vigour, which, however, derived its strength more from his mental earnestness than from his physical resources, both on the subject of intemperance and on those recent acts of the Legislature which appeared to give national sanction, and to afford national facilities, for licentiousness. His weakness was visibly increasing. The Hydropathic Establishment at Rothesay was tried for a fortnight, the unquenchable love for Christian work showing itself there as of old; but he came home again with little benefit. On the forenoon of April 12th, he attended public worship in Broughton Place Church. It was the last occasion of his enjoying the public ordinances of grace there, or in any other place of worship. Soon after this, Mr Millar removed, for the season, to Sheardale, in hope that the genial climate, which had been so favourable to him in

health, would now revive and recruit him in weakness. Still there was a slow, mysterious ebbing of strength. In what was all this to develop itself? Dr Begbie was at length consulted, and, after a most careful and anxious diagnosis, he pronounced the disease to be diabetes. It was a word which fell upon the ear of all that heard it like the distant knell of death. In midsummer, we visited our beloved friend at Sheardale, and were grieved not only at the sight of his already spent frame and diminished elasticity, but of his indescribable uneasiness, as seen in his frequent change of posture, and in the troubled look of his eye; though there was no murmuring thought or word, and "patience was having its perfect work." During the following months, every possible expedient that skill could suggest or kindness administer was employed in order to do battle with the subtle malady, and there were periods at which it seemed to lose its hold and even to be driven forth. But the relief was temporary; it was like an evil thing chased from chamber to chamber, and even driven out, when it suddenly re-appeared in some new form or guise. But the rest of the narrative shall best be given in the words of her who joined with intense love for her husband unwearied care and

watchfulness, and, beyond all others, ministered at once to the bodily and the spiritual wants of the devout and patient sufferer. Mr William Millar, his nephew and successor in business, was also unwearied in his acts of tender and reverent attention.

"Towards the end of May, Dr Begbie saw him, and said he was suffering from diabetes, and expressed a very unfavourable opinion of his case. Dr Brotherston of Alloa, his old and valued friend and medical adviser, was most kind and assiduous in his attention to him by night and by day. In writing of Mr Millar, he says, 'Gentleness and meekness characterised all his sayings and doings.' In Mr Millar's memorandum-book there are these words: 30th June. 'First day, entire skim milk,'—one of his last entries. He made great improvement for a few weeks on this new remedy, and was able to walk about a little on the terrace, giving directions about work outside. He had a rockery made, and a swing put up for the children. Both he and those who loved him were inspired with fresh hope; but again a relapse came on. One of the symptoms of the disease is depression. He was often greatly distressed physically, accompanied with depression; but at all times very patient and resigned to the

will of God. It was his custom to pull off his cap, and reverently ask a blessing aloud, before partaking of any medicine as well as food, as long as he had strength to speak. During his illness, he liked to hear regularly from 'the dear Sabbath morning class,' as he always called it, and continued to take a deep interest in it. When he first went to Sheardale, it was a sore trial to him to leave it. He said, 'It is like taking away my life-blood from me, to send me away from my class.' He greatly enjoyed having the Psalms and other portions of God's Word read to him, along with favourite hymns, to be prayed over with him. And sometimes whole days were spent in this way, as he could bear it. He also liked to hear the children sing hymns. When able, he also enjoyed other books of a religious nature being read to him, as well as a look at the newspaper himself, as it was easy for him to hold it. The last portion he ever read himself was from Willison's 'Christian Directory.'

"Much prayer continued to be offered for him in Broughton Place Church, by his Sabbath morning class in Edinburgh, by the Dollar United Presbyterian Church, and by many friends scattered throughout the country. Again

and again there were remarkable answers to prayer, and the most wonderful improvements, leading those who loved him to hope that the Lord designed to raise him up again. One of the most remarkable of these answers was about the 13th of September, when, after devoting a day to prayer, and asking the Lord for a sign, by first post next morning there came most unexpectedly a new remedy from the late Dr Macleod of Benrhydding, which Mr Millar always believed to have been sent by the Lord. It was blessed to him from the first, and continued greatly to benefit him for three months. He returned to Edinburgh about the 8th of October, and was none the worse of the journey, and now looked forward to partial recovery. He then spoke with joy of going to the House of God again. He also looked forward to doing some work for his Divine Master. He hoped in a few weeks to call together the committee appointed at the conference held at 26 York Place, on the 16th of March, with a view of getting a missionary at his own expense to visit the public-houses of Edinburgh, and to remonstrate with men evidently bent on vicious courses—the missionary to be under the direction of the committee. Dr Macleod occasionally

visited and prescribed for him in Edinburgh; and his kindly sympathy, as well as his medicines, did him much good. When he parted with Dr Macleod, he always said fervently, 'The Lord bless you,' and cherished a warm, grateful affection for him.

"Towards the middle of December, he had another serious relapse, from which he only partially rallied for two or three weeks before he entered into eternal rest. During his illness, he offered many prayers, and invoked blessings upon those he loved, and desired similar messages to be sent to others whom he did not see. On one occasion, he poured forth his parting benediction on his beloved minister, the Rev. Dr Thomson, and prayed with much fervour for his ministry, and the Session and congregation of Broughton Place Church. He often spoke with lively gratitude of Dr Thomson's kind attention to him during his illness, and for his long-continued prayers for him in the Church and at home. 'How kind of Dr Thomson,' he would often say; and on more than one occasion he spoke of him with the most affectionate regard. He also ever cherished an affectionate, reverential regard for the memories of his late ministers, the Rev. Dr James Peddie,

and the Rev. Dr John Brown. A few weeks before his death, he said he would like family worship continued in the house after he was gone; also that he would like the same plan carried out, as when he was in health—not to have alcoholic drinks at the table. He suggested sending copies of his hymn, 'Let me go, the day is breaking,' to friends, after he was gone.

"He often expressed his desire to glorify the Lord in his affliction, and to testify of the grace of God to others who came to visit him. His humility during his illness, as well as when in health, was very striking—'How little I have done for the Lord's cause; how I wish I had done more; how unworthy I am,' he would often say. Throughout his illness, everything that love could do was done to ease his sufferings, alleviate his distress, and comfort and sustain him spiritually. He was greatly indebted to the loving, careful attention of Mary, the children's nurse, of whom he spoke most gratefully. Prayer was his great support. When able to listen to it, he would say—'We cannot have too much prayer.' 'Let us be more in prayer.' But the last few weeks of his illness, he appeared independent of *outward* spiritual comfort, and was inwardly strengthened by the Spirit. He suf-

fered from extreme exhaustion, and yet would frequently wake, repeating some beautiful passage of Scripture, a few words of prayer, or a longing after his heavenly home. Those who were constantly with Mr Millar, felt it no ordinary privilege to witness his patience, humility, resignation, and triumphant hope in the prospect of death. His high tone of spirituality was finely blended, even to the last, with attention to little temporal matters ; nothing was too trivial for his notice, respecting the comfort and welfare of others here—with kindly inquiries for friends who were ailing, while he was looking forward with joy to entering his heavenly home. He believed there would be mutual recognition in heaven, and spake of certain reunion with those he loved left behind. He sometimes expressed a wish that, if it was the will of the Lord, he might be permitted still to minister to those who were dearest to him, and be at heaven's gate to welcome them home to his Father's house, when the Lord called them. He was very anxious about the children, that they might be brought up for God, and in the United Presbyterian Church, and he gave other directions about them.

"Amongst his sayings, during the last few

months of his illness, as jotted down at the time, are the following :—21st Aug. 1874.—'I am going home soon. I see it is not the will of the Lord that I should recover. He is going to make me better, but in another way, by taking me home.' 22d Aug.—When the children were brought in, he laid his hands on the little boys' heads—'My dear boys, my lovely boys. May the Lord bless the little boys, and the little girl, and spare them and give them long lives, and grace to spend them in His service.' 27th Aug.—'I have cast myself on the Lord. He has apprehended me; not I Him. I believe the Gospel. I believe His Word, and I believe fully in the atonement of Christ as the only ground of my salvation. I am not afraid to die—the Lord will give dying grace.' To friends who came to see him—2d Sept.—'I shall be grateful for life if God gives it, but I am standing on the brink of eternity. All my hopes are resting on the finished work of Jesus, my Saviour, for me—this would be a dark hour to me, but for that hope. May the Lord bless and spare your dear children, and may they be children of the living God. We are told in the Psalms, children are God's heritage; we cannot spend too much care on them.'

"In the evening—'I am wearying to be released, and that my blessed Saviour would come and take me to my eternal home—Lord Jesus, come quickly.' 6th.—'May the Lord not be angry with me for my impatience in this sore distress; but Jesus has suffered for me, to take away all my sins.' Dec.—'Why should I complain, when the sweetest of God's children are so heavily afflicted?' 1875, January 1st.—'I am just resting on the love and mercy of God.'

"2d.—He expressed a wish to have all his accounts paid, that he might leave no debts. 'I am a poor wicked sinner, and I have no other hope but in Christ.'

"3d.—'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.'

"Again, on waking from sleep in the afternoon—

> 'I leave the world without a tear,
> Save for the friends I hold so dear.'

'Don't weep for me.' 'Oh, I hope I will be home before another day.' 'I wish I was at home.'

"In the middle of the night, on waking from

sleep suddenly, he said with a ringing, solemn sound—'Blessed are the dead that die in the Lord. I thought I would have gone home on the Sabbath—I so wished it. Lord Jesus come, come quickly.'

"4th.—He desired his love to the Session of Broughton Place Church, and to say, that 'he had always tried to avoid anything like unpleasantness in the Session and the congregation.'

"'Tell Johnnie to take great care of my Latin Bible; I was always very fond of it, and read a great deal from it.'

"'Give the children my sweetest blessing and kisses.' 'I am wearing away, I am longing to be at home.' 'I would not complain of what the Lord has sent.'"

"Evening — He continued in prayer. The words were caught — 'Father;' 'the robe of His righteousness;' 'the blood of Jesus Christ cleanseth from all sin;' 'give me patience;' 'Satan may tempt me to think I have been tried in suffering more than other men, but I will never deny my Lord—I will never reproach the Lord my God; "though thou passest through the fire, I will be with thee, and the waters they shall not overflow thee;" and I thank the Lord

that He has not allowed them to overflow me;' 'I fear the beginning of the end has not yet come, and I long so to go *home* now;' 'I am very anxious about the dear children; tell them I will be looking out for them in heaven.'

"6th Jan.—'I am wearying for the message to come.'

> 'Not in mine innocence I trust,
> I bow before Thee in the dust;
> And through my Saviour's blood alone,
> I look for mercy at Thy throne.'

"'I am thankful I have never lost my faith.' 'My blessed Saviour, take me to Thyself. Is it not enough, that I have been here till now? oh Lord, how long!' 'Lord, give me patience.' 'Come, sweet Jesus, come.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'

"'My precious Saviour, take me to Thyself. I hope I may have rest on the other side to-night. Though Thou slay me, yet will I trust in Thee.'

"'My precious Saviour, may I glorify Thee in this suffering. Satan tried me hard, but I can say he found nothing in me.'

"'I hope I will go *home* on the Sabbath.'

"10th (Sabbath).—'Oh that I might hear the

sound of the wheels of the Master's chariot, to take me home to-day!'

"11th.—'There will be no dull, dark days in heaven; but eternal bliss and pleasures for evermore, at God's right hand: dull, dark days here will not be felt there.'

"12th.—'Oh, that I were *home;* removed from sin for ever;—may it be soon.'

'Oh that I were better in the right sense, and had entered into the Holy of Holies; yet not my will, but Thine be done.'

"16th.—'I am willing to live if it is the Lord's will, and I am happy to go home if the Lord will take me.'

"19th (Morning).—'There is no gloominess with me; it is all cheerfulness to go to my Father in heaven.'

"(During the night).—'Oh, what a wonderful thing it will be when my blessed Saviour and I meet together in heaven!'

"23d (Morning).—'I feel wonderful; I think it is the will of God that I am to get round yet.'

"It was a brightness before the end. That night he was much worse, and continued so over the Sabbath, in a constant state of drowsiness, through so many opiates being given during the last twenty-four hours.

"25th (Morning).—He was very low. On being asked if he would be very glad to get to his heavenly home, he said very brightly, 'Yes.' On the verse being repeated to him—'I will never leave thee nor forsake thee'—he went to sleep repeating the words, 'No, *never, never, never.*' He said a great deal, but was unable to articulate. The words, 'Lord' and 'eternal life,' were amongst his last utterances. He was supposed to be conscious till nearly the end, if not the very end, but had not power to show it in the last few hours.

"On the 26th of January, at eighteen minutes to 4 A.M., he gently fell asleep in Jesus, and only loving hands were permitted to perform the last offices to the beloved dead.

"He had given directions that the preparations for his funeral should be of the plainest kind; but his loving heart would have been gratified by the young men of his class, whom he loved so well, bearing the precious dust to its last resting-place, and the young women of his class gathering round his grave. One of the orphan lads, too, for whom he had provided and cared as a father for many years, was seen walking by the side of the hearse, speaking with grateful love of his friend."

On the Sabbath after the funeral, affectionate reference was made to the death of Mr Millar in several of the pulpits of Edinburgh, and a funeral sermon was preached in Broughton Place Church by his own minister, Dr Thomson, from Gen. xlix. 18—"I have waited for thy salvation, O Lord." At public meetings, also, notice was taken of the loss which had been sustained through his removal, by the Lord Provost, Lord Ardmillan, and others, and many records of sympathy were written in the minutes of societies, of which he had been the liberal and constant friend.

We have endeavoured, in the narrative, to indicate the prominent features in the character of Mr Millar, and we scarcely need to do more now than gather these notices into a few closing paragraphs.

Mr Millar was a man of much prayer. He was accustomed throughout life, from the time of his youth when he first came under the supreme influence of religion, to rise early in the morning, in order that he might have abundant time for prolonged and undisturbed devotion. If we would get at the secret of a great deal of his decision and usefulness, we shall find it here. And he was not content with the mere routine of

morning and evening prayer; it mingled with everything, and all the incidents of his daily life were turned into food for devotion. In his later years, he often rose at midnight, and was found, when his wife awoke, bending upon his knees, and sometimes even prostrate, wrestling in fervent supplication. The writer remembers once to have been much moved when, on a visit to him at his country residence, he pointed out to him a retired glen in Sheardale, where he had commended himself, his family, and his congregation to the special care and blessing of heaven.

His life-long friend, Mr M'Dowall of Alloa, bears a similar testimony:—

"When residing occasionally in his hospitable home in Edinburgh, I observed that, after finishing his own secret devotions in the morning, he went into the bedchamber of his son, his only child, then a youth rising into manhood, and spent some time with him in Bible reading and earnest prayer. And this was the work of every morning. Upon one occasion, I visited him at his country house of Sheardale, and after dinner, we took a walk up the hill behind the house, and in returning down the little glen to the eastward, we sat down on a grassy bank, and after

some conversation on Christian experience, he requested me to join with him in prayer, specially for his dear son and his interesting family; and there we knelt together, where none could see or hear us but our heavenly Father, and there we both engaged in united fervent supplication. I must confess I felt my heart melting in the enjoyment of such a precious opportunity."

He was a man who honoured the Lord with his substance. There was a remarkable blessing upon his industry and integrity as a merchant, but it was noticeable by every one, how his liberality kept pace with his wealth. He never lost sight of the solemn fact, that he was a steward of everything that the Lord gave him. The consequences were, that while he increased in worldly means, he did not become worldly; but enjoyed the Christ-like satisfaction of relieving much human sorrow and suffering, and of helping forward the triumphs of the kingdom of God in the world. He was not only liberal for Christ's cause, but personally active in it. He did not allow any of his gifts to rust, or neglect open "doors of opportunity." Indeed, we sometimes thought that he not only laboured up to his ability, but beyond it. He was not one of those

who wrap their talent in a napkin, and go to hide it in the earth. But he went and traded with it, and so doubled it. His gifts were improved by being used, like the key which is kept bright by being often turned in the lock. Happening to be preaching some anniversary sermons for a minister in England, on the Sabbath immediately before Mr Millar's funeral, we mentioned to the young brother that we must return early to Edinburgh on the following morning, in order to be present at the funeral of a much loved elder. And when we further told him, that the elder was Mr John Millar, his face was suffused with grief. "I have reason," said he, "to love that name. It was in his mission-house at Dollar, on a Sabbath evening, that I received my first serious impressions of religion."

We have also learned that, since he has been taken home, several persons have come forward to testify that their first saving impressions of Divine truth were received from his lips, and their first impulse to work for Christ from his example. One gentleman in Edinburgh, on drawing up his window-blind early one Sabbath morning, saw Mr Millar already out with his tracts. The thought at once arose in his mind, If he works so diligently for the Master, why

should not I? And this led him to become a devoted Christian worker. The following letter from an old scholar in his Sabbath school at Cramond, came to him during his last illness, and so greatly cheered and refreshed him, that it was like a leaf plucked from the tree of life :—

"17*th June* 1874.

"MY DEAR SIR,—I have called twice of late, to tell you that I had 'come to the Saviour,' and to thank you for all your kindness to me as a Sunday scholar, and for the words of warning and encouragement you have always dropped when opportunity offered. I recollect little things you said to me thirty years ago. I sympathize with you in your severe illness, and trust that you find the Saviour you taught us to love *very near*."

We were often struck with his spirit of meek forgiveness. Like all men who have enjoyed a large measure of success in business and risen in the world, he stirred up in some natures a good deal of envy. And like earnest workers, too, where his laborious earnestness did not stimulate others to imitate his example, it was apt to irritate indolent professors whom it rebuked, and

to lead them to speak of him in the language of detraction. But when he was reviled, he reviled not again. Of those who had wronged him, he was usually silent to his fellow-men, nor did he forget to pray in secret for those who despitefully used him and persecuted him.

He was a real minister's friend. He acted systematically on Mr Spurgeon's advice: "Praise your minister, and you are likely to make him yet more worthy of praise,"—not indeed to his face, but to the Church and to the public. But his many generous words found their way back to his minister, when he did not mean that he should ever hear of them, but had spoken them in the simplicity and manly chivalry of his heart.

Our friend, Dr MacGill, in a document which now lies before us, has laid his hand on another quality of our departed brother, which we prefer quoting to the use of any words of our own:—

"I had occasion to observe in different ways the operation of Mr Millar's unbending Christian principle. He was for a successive term of years a member of the Mission Board, of which I happen to be the secretary. In like manner, he was with me in more than one Catholic committee that had to deal with Christian or philanthropic objects; and I had the privilege of

travelling with him in France, some seventeen years ago, when, in the most humble and confiding manner, he unfolded to me his steady habit of drawing his religious knowledge and spiritual strength, *morning by morning*, directly from the Bible, and from stated fellowship with his Lord and Master.

"I have been accustomed irresistibly, in being led to observe his conduct, or to attend to his expression of his views, to think of this habit, of which, though he only spoke of it once to me, I have learned that it was a habit of his later as well as his earlier life. I should suppose that, constitutionally, he was not troubled with the temptation of speculative scepticism. His Bible convictions were *clear* and *decided*, as I have already said, and he brought them at once to bear in a case of practical life or conduct, in judging of what was right or wrong in action. His judgments always leant to the side of kindliness, but where he saw what he thought a want of thorough integrity, he was little disposed to view it with any sentiment but moral indignation. I am disposed to ascribe Mr Millar's strength of will, on points on which he took a stand, not to any natural obduracy, but to his loyalty to his religious convictions. I am not

aware of any determination of his which I would call *obstinacy*, although in this I am not fully able to judge. His very last speech, which was given in his own drawing-room not long before his last illness, was expressive of great resolution. I never heard him speak with more density and tension. It was the evident utterance of strong belief and strong emotion, and consisted of an indignant protest against those recent Parliamentary Acts which deal with a flagrant violation of God's law as a matter of mere sanitary regulation.

"All Mr Millar's special enterprises had their basis in deep conviction. He held strong views on the expediency of substituting in Missions a native for a European agency at the earliest possible moment. On this subject he frequently spoke to me. I had a strong conviction that he would carry out some scheme for embodying this idea in some practical form in Jamaica, and indeed told him on returning from that island that I had said so to the governor there. His reply was, 'I am ready;' and about that time (before or after) he formally bequeathed £5000 for the purpose."

Mr Millar gave a signal instance of his firmness under a strong conviction of duty, and his

moral courage, in his action for the repeal of those obnoxious Parliamentary Acts, to which reference has already more than once been made. He was the first to call a meeting of Edinburgh citizens by circular, and to get a "Gentlemen's Committee" formed, for spreading information and creating a public opinion against the Acts. After the Council, headed by the Lord Provost of that period, had refused to petition against them, he introduced the subject anew, and succeeded in inducing the Council to reverse its own decision, and to petition for their repeal,—a rare course on the part of a municipal body, and a rare triumph of moral courage and perseverance, based upon conviction. There cannot be a doubt, that this and similar action in other cities arrested Parliament in a course of most vicious and shameful legislation. Mr Millar was also the first to bring the subject of Women's Suffrage before the Town Council, and again he succeeded. The force of his personal character, as well as the conviction of the purity of his motives, did much of themselves to disarm opposition.

As we close these notices, we are reminded of Cecil's advice: "Live in such a manner, that when you die you shall be missed." John Millar

so lived; and now he has entered the golden gates, and taken up the crown, and has become partaker of his Master's joy with a "wondrous over-payment of delight." We could not weep at his grave; for while we thought of what we had lost in his removal, we thought yet more of what he had gained; for "I heard a voice from heaven saying, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

APPENDIX.

I.—MISCELLANEOUS PAPERS.

1. SPECIMEN of Mr Millar's Edition of the Shorter Catechism, with Propositions separately Stated and Proved.

QUEST. 1. What is the chief end of man?

Ans. Man's chief end is to glorify God and to enjoy Him for ever.

Man is made to glorify God.

Isaiah 42. 6, 7, I will say to
43. 21. This people have I
49. 3. And said unto me
60. 21. Thy people shall
John 14. 13. And whatsoever
17. 10. All mine are thine
Phil 2. 11. And that every
Rev. 4. 11. Thou art worthy, O

Man glorifies God when he ascribes to Him the praise and glory of every excellency, whether of nature or grace.

Psalm 50. 23. Whoso offereth praise glorifieth me.

Man glorifies God when he gives thanks and praises for benefits or deliverances.

Mark 2. 3-12. And they came
Luke 2. 20. The shepherds
13. 10-13. And he was
17. 11-18. And it came to
Luke 18. 35, 43. And it came
Acts 4. 21. When they had
12. 20-23. And Herod was highly displeased with

Man glorifies God when he calls upon God in the day of trouble.

Psalm 50. 15. Call upon me in the day of trouble.

Man glorifies God when he admires and supremely esteems Christ.

Luke 4. 15. And he taught in | 2 Thes. 1. 10-12. When he shall
23. 47. Now when the | come to be glorified

Man glorifies God when he believes God's promises, and waits for their accomplishment.

Rom. 4. 20, 21. He staggered not at the promise of God

Man glorifies God when he suffers for the cause of Christ.

1 Peter 4. 14. If ye be reproached for the name of Christ

Man glorifies God when on the Sabbath he devotes himself to the service of God.

Isaiah 58. 13, 14. If thou turn away thy foot

Man glorifies God when he brings forth the fruits of holiness and shows a good example to others.

Matt. 5. 16. Let your light so | 1 Peter 2. 11, 12. Dearly be-
John 15. 8. Herein is my Father | loved, I beseech you

Man glorifies God when he freely confesses his fault.

Joshua 7. 19. And Joshua said unto Achan, My son

Man glorifies God when he rejoices in the conversion of the heathen.

Acts 11. 18. When they heard these things, they

Man glorifies God when he makes the glory of God habitually the end of his actions.

1 Cor. 10. 31. Whether | 1 Peter 4. 11. If any man

Man was made to enjoy God for ever.

Job 19. 26, 27. Though after my
Psalm 16. 11. Thou wilt show
23. 6. Surely goodness and
73. 25, 26. Whom have I
Matt. 19. 29. And every one
25. 34. Then shall the king
25. 46. And these shall go
John 3. 16. God so loved the
John 6. 40. This is the will of
10. 27. 28. My sheep hear
14. 3. And if I go and
17. 24. Father, I will that
2 Cor. 4. 17. For our light
5. 1. We know that if our
1 Thes. 4. 16 to the end. For
the Lord himself shall

2. Dollar Young Men's Bible Class.

Subjects for Consideration, Session 1856.

1. The True Nature of God.
2. The Attributes and Perfections which belong to Him.
3. The Worship most acceptable to Him.
4. His Design in creating Mankind.
5. The Moral Duties He requires.
6. The Immortality of the Soul.
7. The State of Rewards and Punishments in another World.
8. The Original Dignity of the Human Nature.
9. The State of Corruption and Depravity into which it fell.
10. The Particular Mode of Divine Interposition necessary for the Recovery of the Human Race.
11. The Means of regaining the Favour of an Offended God.
12. The Glorious End to which God finally conducts His People.
13. The Reality of a Future State.
14. The Distribution of Rewards and Punishments hereafter.

3. Address to Broughton Place Juvenile Missionary Society.

The ancients believed, that when Pandora's box was opened, all manner of evils would fly out of it. Every family should have a Missionary box, and out of it will fly what will enrich the heathen nations.

At a Missionary meeting among the black people, it was agreed that all should give—1st, something; 2d, according to their ability; 3d, cheerfully. One rich man came with a small sum. "I not take it; it is according with the first, but not with the second." He came back with double. "I not take it; it be according to first and second, but not third." He went away and brought back double the last. "Yes, I take that; because it be according to all three."

Give not only your money but your prayers, and do not forget to pray for yourselves.

Give your own money. Some spend all they can get on trifles, and when the Missionary collector comes round, depend on their parents giving a sum for them. One man, very conscientious in this way, who travelled the country with a donkey, brought 2½d. for the Missionary Society, and, when asked what name, said, "Put it down for the donkey." The donkey had done the work; and when remonstrated with, the man said, "Then divide it—1d. for me, and 1½d. for the donkey." Give cheerfully.

A boy at Mr Baillie's school at Stow, before he went

to Calabar, was always ready with an answer, whether right or wrong. The class was asked to explain what was meant by obedience to parents. This boy held out his arm. "I know, Sir." Well then, what is it? "When my mother wants me to go to the well for water, I will go."

Dr Raffles, of Liverpool, was once preaching in Wales, through an interpreter. After he had done, the interpreter gave an address, which was listened to so attentively that he asked him what he was saying. "Telling a dream about seeing in meadows a great many little rills, and I cried to them, 'O little rills, where are you going?' They said, 'We are going to carry missionaries to India.' I said, 'How can you do that, when you can scarcely carry more than a straw?' I next saw them united into a stream, and cried, 'Oh stream, what are you going to do?' and the stream said, 'I am going to carry missionaries to India.' I said, 'How can you do that, when you can scarcely carry my stick?' I then saw the explanation; the stream flowed into the river Mersey, and out of it flowed great ships."

Pray for salvation in and through the blood of Jesus Christ.

A boy lay dying. He had been lately at church, and heard a sermon from "Behold, I stand at the door and knock." He said, "Mamma, I have been thinking about that sermon. If I opened the door of my heart, would Jesus come in?" "Yes, my dear boy." Next morning he appeared very happy, and his father and mother said to him, "What makes you so very happy?"

He said, "I prayed through the night to Jesus, and He has come in."

"He calls the tender Lambs, and folds them in His arms."

A boy called Benjamin was a very naughty boy, and well he knew it, and often confessed his faults. His father at last requested him to go and drive a nail into a post every time he committed a fault, and was convicted in his own mind. He did so. At first the nails were driven in pretty thick, but by degrees they became fewer and fewer, because he began to be a judge of himself. At last he came to his father and showed him how good he had now become; so his father now said, "Go and take out a nail now, when you are convinced that you have done right." The nails now began to disappear, and one day, when he was present, his father took occasion to observe how much he was pleased at seeing that. Turning to the boy, he observed him in tears, upon which he asked the reason; and he replied that, although the nails were gone, yet the holes remained.

A gentleman, after addressing a meeting upon the subject of faith, was asked afterwards by a boy to explain what faith is. He replied, "Meet me to-morrow morning at 9 o'clock, at the great lamp opposite King's Cross, and I will tell you, and give you a halfpenny." The gentleman came, and he saw the boy standing at the lamp at the time stated. He went up and asked the boy what he was doing there. He replied, "Did you not tell me to come and meet you here at this hour?"

"And did you believe that?" replied the gentleman. "Yes," said the boy. Then he said, "That is faith."

4. Extract from "United Presbyterian Record" for June 1875.

A bequest of £5000 has been made by the late John Millar, Esq., of Sheardale, for an object which, it has been long known, lay near his heart—the education of young men in Jamaica who should be found fit candidates for the ministry. This large gift to this important object will not be available till 1882; but meanwhile the Foreign Committee have resolved to lose no time in the institution of a system of bursaries, by which Mr Millar's bequest will be anticipated, and virtually set on foot six or seven years before his generous bequest is put at our command; and thus, while the Jubilee Fund for promoting the preparation of a native ministry is being brought into existence, a new encouragement comes most opportunely into our hands for starting a scheme of university and theological tuition, from which, if crowned with God's blessing, if converted young men be chosen to be put through the proposed course of education, if they be "kept," not merely by the vigilance of their tutor and ministers, but "by the power of God through faith," we may expect a blessed result.

5. Letters from Christian Friends in the United States.

Jacksonville, Illinois, *Nov.* 28, 1873.

Mr and Mrs Millar,—Very dear Friends, Your kind request that you might hear from us has not been forgotten. We have delayed writing for a time of more leisure. The anniversary celebration, with its reunions and entertaining of friends, has occupied us of late; that is over, and we will not longer delay the pleasure of sending a word of greeting across the water to friends who are often present to our thoughts, and of whom we delight to speak.

When we reached our hotel in Glasgow, the same day we parted with Mr Millar at Oban, we were most happily surprised to find the other members of our party awaiting our arrival. They had concluded that they would be left behind, and had hastened on to sail with us, so we gave thanks and took courage. Our voyage was safe, though head-winds the first week made it longer than usual, and kept me a prisoner in my state-room. Husband did not suffer at all from sea sickness, nor did I the last week, which was very delightful. Though I suffered from sea sickness beyond my anticipations, dread of the sea will not keep me this side of the water if I should ever have the opportunity of crossing it again, the enjoyment so far overbalanced the discomfort. We spent a few days in the vicinity of New York city visiting friends, and visited my father in Detroit, Michigan, reaching our own home

safely, September 3d, to find all our dear ones in safety. As the reunited family knelt around the family altar for the first time, I am sure that sincere thanksgiving went up from each heart. Our people gave us a most cordial welcome, and our prayer-meetings were occasions of thanksgiving that we had been returned in safety. One of our dear invalid friends, Mrs Dr Caniel, had prayed to be spared to see us once more, and her wish was granted. We had several sweet interviews with her, as she lived nearly a week after our return. On one of them, I told her of Mr Millar's prayer in Castle Campbell glen for our far distant people, especially the sick among them. She was affected to tears of thankfulness, and whispered, "The Lord bless Mr Millar." Husband told our people in one of our social meetings of the delightful Bible reading we enjoyed at your house, and which is inseparably joined in our memories with that precious text. Shall we ever see each other again, face to face? I hope we may have the very great pleasure of welcoming you to our western home in this new land. I am more impressed that it is a new country since our visit to Great Britain; but we love it none the less that it lacks many of the charms of transatlantic lands. We shall be ancient in time,—at all events, we find much to do, an excellent field for work, and this you know interests the heart.

We find our church very beautiful—all that we could desire—and a new steam-heating apparatus insures us comfort even in the severest weather. We have had no cold weather yet,—an occasional day of storm. Tell the dear children we love to look at their pictures, and

show them to our friends. Our little grandson loves to hear about them, and feels quite acquainted with them. Johnnie would forget all shyness if the little rogue got hold of him. I should love to see their bright faces among my children on Sabbath mornings. My class has increased every Sabbath since my return. I have one hundred and eighty already enrolled.

I am sorry to send a letter which has been so long delayed. It has been waiting for my husband to write the line which he wished to send, but found difficult to write, because of the pressure of pastoral duties. Please excuse the delay, and believe me, gratefully and affectionately yours,

MARCIA A. GLOVER.

JACKSONVILLE, ILL., U.S.A., *Dec.* 16, 1873.

MR AND MRS JOHN MILLAR,—Dear Friends, You can well imagine that, on arriving home after so long an absence, our hands would be so full of work among our people, that we should have little time for correspondence, except such as business might absolutely demand. So it has been with us, and this may account for delay in writing you. Soon after reaching home, the twenty-fifth anniversary of my pastorate occurred, which we thought it well to make an occasion of special observance, by way of reuniting, so far as we could, the former and present members of the congregation in services of a memorial character. The effort was quite successful, and one, we think, of much

interest and profit. The discourse and other proceedings of the occasion have been printed in pamphlet form, and I have taken the liberty to mail one of them to your address, which I trust in due time you will receive. It will give you some idea of our place and people, also of the work already done, as well as of that which remains to be done. And I trust you will unite with us in thanksgivings for the past, while joining with us in prayer for the divine blessing in time to come. Having enjoyed so many privileges and opportunities while abroad, and having been brought safely home through many dangers, we feel greatly indebted to God, and under special obligation to devote ourselves more faithfully to the cause of our Master, and the work which He has given us to do in this part of His vineyard.

I cannot express to you in words how much we enjoyed our visit to the Old World, particularly to Scotland. We shall never cease to remember it with interest; it is in our thoughts day by day, and a matter of frequent conversation. Especially do we remember with much delight the acquaintances we made with many kind Christian people in that blessed land; among them yourselves, whose attention was so courteous, and whose kindness so great. Those days spent at your delightful country home were days of unmingled satisfaction; and our sojourn in Scotland would have been quite incomplete without the experience it afforded. Those rambles up and down through that delightful valley of the Devon, were to us very charming, and we go through them in thought, with you, every day.

But especially do we remember the delightful worship in the family, so sweet and refreshing. That precious gathering, too, of Christian friends on that Friday evening, for Scripture reading, prayer, and spiritual conversation,—no occasion could have afforded us greater delight.

We now think of you as back again in your city home, with your dear little children about you, joyous and loving—back again also in the church you love so well, and under the shepherd who is so revered and honoured by all his flock. May our common Lord bless you with all spiritual blessings, giving you grace for all your duties, strength for all your trials, and growing assurance of salvation to the end. We are divided by a great ocean, but we are very near in Christ; and at the throne of grace we approach each other and come quite together. May we not hope to hear from you soon?—Yours most truly in Christ,

L. M. Glover.

6. "The Voice."

Composed for the Meeting of the Evangelical Alliance, held at Edinburgh on 10th June, 1847.

Behold how good it is to see
God's children met in unity.
Lift up "the voice," they all are one,
Jehovah sends His Spirit down.

From distant lands His sons are here;
We welcome all His name who bear;
Lift up "the voice," they all are one,
Jehovah sends His Spirit down.

With "love unfeigned" they each regard;
How they delight in Jesus' Word!
Lift up "the voice," they all are one,
Jehovah sends His Spirit down.

By this shall all the nations know
That God did His dear Son bestow;
Then every heart and tongue shall own,
That God has sent His Spirit down.

II.—LETTERS.

To Mr and Mrs Mitchell.

Edinburgh, 14*th July*, 1848.

My Dear Brother and Sister,—I am sorry to acquaint you that my dearly beloved child, Daniel, died on the 3d inst. at Burntisland. His loss has caused us to drink deeply of the waters of affliction. He was quite strong when the family went to the country, and continued to improve for fourteen days thereafter, after which he fell into a feverish state. The doctor said it was his stomach; but continuing to get worse, I took our family doctor to Burntisland on the Friday, who at once said that it was water in the head, and that there was little hope. So quickly did it accomplish the work, that he died on the Monday morning following, at half-past eight o'clock.

When we saw that God was likely to take him away, we made it the subject of prayer, that he might be spared those sad convulsions, in which children so frequently die who have a like trouble; and in a great measure our prayers were answered, and he died sweetly, while I was engaged in prayer at the foot of his bed. We are assured that our beloved Daniel is now in glory, and this affords us great comfort under the pressure of the bereavement, for it has been a very painful one. I hope we will hear soon from you; and I remain, your affectionate brother,

Jno. Millar.

To Rev. John Cooper, Fala.

2 South St Andrew Street,
Edinburgh, 20*th July*, 1848.

Rev. and Dear Sir,—I duly received your welcome letter, and we feel grateful to you for the kind sympathy therein expressed. Permit me also to thank you for the cheering matter which you bring before our notice. Such views of God's dealings are well calculated to arrest the current of our grief, and reconcile our minds to the will of our heavenly Father in such a trying event as this has been; and did we not believe that Daniel is safe and in better keeping than ours, the effect of this stroke, so unexpected and unaccountable, would be overwhelming. But there has no calamity befallen us but what is common to mankind in general; and because it is a calamity contrary to our desires and hopes in every way, it therefore teaches us the grand lesson of true submission—"Shall the clay say to the potter, why hast thou made me thus?" Infinite wisdom knows best how to govern.

Mrs Millar and our other dear friends unite with me in kind wishes, not forgetting Mrs Malcolm and young Mr Cooper. And that the great Head of the Church may continue to bless you, and make your labours a blessing to many, is the affectionate wish of yours in the faith and hope of eternal life,

Jno. Millar.

To the Lord Provost of Edinburgh.

2 South St Andrew Square,
14th March, 1849.

My Lord Provost,—Having observed in the newspapers this morning an account of a preliminary meeting concerning the condition of the residences of the poor, which was held on Monday last, and at which your Lordship presided, I beg most respectfully to offer the following observations, founded on several years' experience as a visitor among the poor, in connection with the Destitute Sick Society of Edinburgh. The district is partly in the Cowgate and Candlemaker Row, and affords a fair sample of the destitution complained of. A visit by any of the gentlemen composing the committee, which I am glad to see has been formed, to any of the crowded, ill-ventilated, and tottering hovels, would satisfy them that there should be no delay in taking measures to remedy, as far as possible, an increasing and alarming destitution, the half of which has not yet been told. The benefits to be derived are incalculable to the poor themselves, and to society in general.

The Society, which contemplates the purchase of the York Hotel for that purpose, is taking a step in the right direction; and I am convinced that much good would result were associations formed in different parts of the city—each taking a section, under the superintendence of an efficient staff of office-bearers, who

would endeavour to see something like the following regulations carried out :—

1st. Rent houses, or build, or purchase, according to circumstances.

2d. See that they are divided into suitable sizes, according to the wants of particular families.

3d. Sublet the houses at rents, as near as possible to repay the interest or outlay.

4th. Tenants to oblige themselves to remove at the pleasure of the committee should they be found to turn their apartments into a house of bad fame, to disturb their neighbours by drunkenness and quarrelling, or should they introduce a greater number of individuals to live in the house than what is limited by the committee.

5th. That religious belief shall form no part of the contract—good moral conduct and character only.

6th. Appoint a resident collector and superintendent, who shall see the regulations carried out, and report to the committee.

From this slight sketch your Lordship will perceive that society in general would benefit largely from such an undertaking; while the guardians of the public peace would be relieved from much of the anxiety which rests upon them.

I beg further to state that a maiden lady, who resides at 133 Cowgate, and who is proprietor of the whole tenement of several stories, has most successfully, for some years, been carrying out something like the plan above described with respect to the engagement between tenant and proprietor. A visit to this

land, in connection with another to the adjoining tenement—namely, Tailor's Land—will afford a striking contrast between cleanliness and filth; temperance and drunkenness; uproar and peace.—I am, most respectfully, my Lord Provost, your obedient servant,

JNO. MILLAR.

TO MR AND MRS MITCHELL.

30th December, 1854.

MY DEAR BROTHER AND SISTER,—Another year is about to finish its course, and is thereby reminding us that our years are summing up, and that the journey of life will ere long come to its close. If we had no hope beyond death and the grave, what a miserable state of mind these thoughts are calculated to impart! But the whole scope and tendency of the Christian dispensation is to enlighten the darkened mind on the things of eternity—comfort the believer in Christ with the assurance of pardon, and raise the expectations towards another and a better world, where sin, death, suffering, misery, and parting are unknown.

While we wish you and your dear girls a happy New Year, we earnestly pray that you may enjoy the comforting influences of Divine grace, in the possession of which you will find that joy and happiness which the world cannot give, and which it cannot take away. Where the life of God truly exists in the soul—where the tendency of the spirit within is

to live by faith and nearness to God by prayer—such enjoy more than the world can afford. We hope you will kindly speak to those under you at Sheardale, and over whom your example may have some influence. Please let me know if they are all supplied with Bibles, if they are members of churches, and what kind of religious character you have reason to think they bear. We all unite in kind love.—Your affectionate brother, JNO. MILLAR.

To MISS ——.

EDINBURGH, 23*d January*, 1855.

DEAR MISS,—I am in receipt of your much esteemed favour. I cordially subscribe to all you say about the great work of grace amongst us, and rejoice to see that it occupies such a large share of your time and talents. May our heavenly Father long spare and bless you, and make you more and more an instrument in His hands of doing good. If we were not conversant with the feelings you describe, we might be found boasting in our own strength; consequently, in the multitude of God's mercies, we are led to look away from ourselves with wonder and gratitude, that we should not only be heirs of the promise, but instruments, however humble, in making known to others the inestimable riches of Divine grace, and in the discharge of which we can lay hold on the richest and the sweetest promises of Him who says, "My grace is sufficient for thee, and My strength

is made perfect in weakness." Please accept of my best thanks for your kind note; and wishing you every spiritual and temporal comfort, I remain, most respectfully, your obedient servant,

JNO. MILLAR.

To Mr George Millar, Malta.

2 South St Andrew Street,
Edinburgh, *4th May*, 1855.

My Dear Brother,—We have received Miss Johnston's letter, intimating Mrs Millar's death, and we most sincerely sympathise with you. It is but some days ago that, after long and patient waiting to hear from you, I wrote, trusting that our inquiry would be followed by a few lines in return, stating how you all were; but little did we think that the reply would bring to us the intelligence of the removal of our beloved sister, who we had hoped would be yet spared for many years to come; but we trust you can say in the language of Scripture, "It is well;" "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We are glad to hear that you are enabled to sustain the sore affliction with that amount of composure and resignation becoming those who mourn, not as those who have no hope of a future meeting again; for if we believe that "Jesus died and rose again, even so they also who sleep in Jesus will God bring with Him." It is a true saying, that if we live with Him, we shall also reign with Him; and truly from what we saw

and knew of our beloved friend, we are filled with joy in believing that though dead, she yet liveth. And as the time is fast approaching when we shall pass away too, let us rejoice that, when we shall have served our generation according to the will of God, and have passed away from the present scene, we shall have a name and a place in our heavenly Father's house above, where our blessed Saviour hath gone; and where He is, we have His own promise that we shall be also.

We are glad to learn that you are now released from active duties; few have been spared to labour so long as you have. May your latter years be "peace." Mrs Millar and John join with me in the expressions of our sincere and united love to you and James; and I remain, your affectionate brother,

JNO. MILLAR.

TO MRS WILLIAM MILLAR.

13 YORK PLACE,
EDINBURGH, 30*th Dec.*, 1857.

DEARLY BELOVED SISTER,—The intelligence brought by last mail of the death of your dear husband has filled our hearts with grief at the removal of one so highly esteemed; and it is with deep sympathy and earnest prayer for you, that we now forward these few lines. May He who is the Husband of the widow, as well as the Father of the fatherless, bless and comfort you. It is a great comfort to us that your

husband had one so near and dear to watch over his sickbed, and your affectionate endeavours for his comfort would be one of the sources of his joy and rejoicing when all that was mortal was breaking up. It affords us also matter of great thankfulness to our heavenly Father, that his latter end was marked by the composure and the confidence of a child of God; and, in the faith that he has made a happy change, we give thanks to Him through whom he has received the victory and the crown. . . . .—I remain, my dear Sister, yours very affectionately,

JNO. MILLAR.

TO LEANDER MILLAR, ESQ.

13 YORK PLACE, *2d March*, 1859.

MY DEAR LEANDER,—We are in receipt of your note, and regret to hear of the sudden and, no doubt, unlooked for removal of John's two dear children, and within such a very short period of each other. We can well sympathise with the parents under such a heavy stroke; but as it has been the will of our heavenly Father to transplant them to another and better world, what can we say but "Thy will be done?" He who does all things well, will make it manifest, in His own good time, what His purposes are; and we know that He who gave has a right to recall when it pleases Him. Yet they are safe; for it is not the will of our Father in heaven that one of these little ones should perish. I have written a few

lines of sympathy to Madras. We are glad to hear you are all well. . . .

I remain, with our united love for Elizabeth, self, and family, your affectionate uncle,

JNO. MILLAR.

TO A MEMBER OF THE SABBATH MORNING CLASS.

22d April, 1859.

MY DEAR PETER,—I have observed your absence from the Sabbath morning class, for some time, with much regret; and I have been very much grieved to hear that you are in the habit of staying out till a late hour on the Saturday evenings. By doing so, you expose yourself to the influence of the worst companions, who will be the means of leading you into destruction. How unhappy you must make your dear parents by such wilful disobedience, and how demoralising must the effects of such an example be before the younger members of the family, who will naturally look up to you for advice and instruction, as you are older than they; and, if they should follow your example in a downward course, their blood will cry out against you. The last time I saw you, you promised to give up smoking. I trust you have done so, and in earnest begun to crucify the flesh with its affections and lusts. You hope, I know, if spared, in after years to be a respectable man. Hope, however, will not do it. You must first deny yourself to *all*

ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

Dear Peter, flee from youthful lusts; endeavour to obey God and your parents.

I herewith enclose a little work, "Snares of the Young," to which I beg you will give an attentive and prayerful consideration; and if it should be the will of our heavenly Father that you endeavour to conform yourself to its advice, the praise will be to the manifold grace of God through Jesus Christ. I trust you will accompany your sister constantly to the school; and I remain, yours very sincerely,

JNO. MILLAR.

TO A FORMER SABBATH SCHOOL PUPIL.

3d June, 1859.

MY DEAR SIR,—I had the pleasure of receiving your very kind and welcome letter of the 21st March a few days ago, and I beg to assure you that, although I have had the gratification of receiving one or two communications from former Sabbath school pupils during the last twenty-five years in which I have had the pleasure of labouring in this department of the Lord's work, yet none have been more agreeable—more satisfactory—more calculated to encourage me in the good work of training the young to an early acquaintance with Divine truth, than your esteemed and valued epistle now before me. Mr —— has seen your letter, and perhaps ere you receive this, you will

have heard from him. I feel very glad that our heavenly Father has, in His mercy and love, opened the eyes of your understanding to perceive the value of Divine things, and to give attention to the things which belong to your salvation. May He continue to shower upon you the influences of His Spirit, and make you eminently useful in diffusing around you a knowledge of the love of Jesus. A great awakening, you will be aware, has manifested itself lately in America, and we are glad to hear that some signs of a corresponding nature have been experienced in India, where spiritual darkness has long prevailed. May the Lord grant that such droppings may be signs of a coming rain. There are now many praying for the showers of God's Holy Spirit to descend in rich abundance on dead souls. You will feel much opposition to the Christian life, both from within and from without; and you must not trust to overcome in your own strength. Give yourself much to prayer and reading the Word of the Lord; give all diligence to Christian duties; hold fast and hold forth a consistent practice of Christianity. The enemy will seek your fall, and the eyes of the world will watch you, at every step of your career. Be not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one who believeth. I have no doubt you will endeavour to please your commanding officers, and which is commendable, but seek to be a good soldier of Jesus Christ.

It will give me much pleasure, my dear friend, to hear often from you. You will not weary me, I assure

you; and when you write to your brother, please present my best wishes, and tell him it would give me much pleasure if he would favour me with a few lines. I hope you will not forget my requests; and with earnest prayers for your welfare, I remain, yours most truly,

JNO. MILLAR.

TO ONE WHO HAD WRITTEN TO HIM ASKING HIS FORGIVENESS.

27th January, 1860.

DEAR SIR,—I am in receipt of your note of yesterday, and hasten to reply to it,—as a communication of a highly interesting nature, and which is one of those examples, in our day, of what the Lord is doing by His Holy Spirit.

I rejoice that He has awakened you to a sense of your condition, and strengthened you to make a confession, at once glorifying to the Lord and creditable to yourself. He has, I trust, in very deed called you out of darkness into His marvellous light. The blood of Christ cleanseth us from all sin; and, in as far as I am concerned, I assure you that I freely forgive the injury, and I wish no restitution of any kind. Please give anything you can spare, when convenient, to the cause of the Lord. I earnestly pray that a rich blessing may attend you and your family, and as you have put your hand to the plough, that you will never look back. I trust your house will be the scene of daily prayer, as well as of secret devotion; and if you

have not already connected yourself and family in membership with a Christian Church, that you will do so now. Pay strict attention to the keeping of the Sabbath, and try to manifest at all times a holy life, by living soberly, righteously, and godly in this present evil world.

With reference to your dear little one whom the Lord has taken away, I trust you will be enabled, in submission to the Divine will, to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I will be glad to see you, and shake hands with you, as a brother in the Lord; and I remain, yours very sincerely,

JNO. MILLAR.

TO MR J. H.

17th July, 1860.

MY DEAR YOUNG FRIEND,—I duly received your note, and am glad to observe the Christian tone in which it is written. I sympathise much with you in reference to your dear father and mother. Notwithstanding, however, you will no doubt behave towards them with gentleness, humility, and affection,—while you hold firmly by the truth, which, I trust, the Holy Spirit has implanted within you. You will remember that the conversion of others is entirely the work of the Holy Spirit, and that God's time is the best, although His promise should not be fulfilled in accordance with our way, or in our time. It would not do

for us, who are sinful creatures, to command the blessing; God must alone do so. And when He seems to hide His face, it is to show us our own weakness and inability to do anything of ourselves. And as the work is His, we must not only ask in faith, but continue seeking and knocking till the blessing comes. I am glad to hear that Mr —— is so usefully employed in another sphere. I hope that Musselburgh may get him back again. But if it be not the will of our heavenly Father, may He raise up others to carry on the good work which has been going on among you.

I trust that you will never grow weary in the good path upon which you have entered. If you have sincerely given yourself to the Lord, seek daily to live in conformity with the Christian profession. I hope you may prove a blessing, under God, to G. M., and that he may be early led to give himself to Jesus.—I remain, yours very sincerely, JNO. MILLAR.

TO REV. MR THOMSON, DOLLAR.

30th October, 1860.

REV. AND DEAR SIR,—The bearer, Mr James Robeson, has been engaged by me to act as a missionary in Dollar and the surrounding neighbourhood, and it affords me much pleasure to give him this note of introduction to you. I have received the highest certificates of his acceptability as a missionary, and of his Christian character, which gives me much

reason to hope that he will conduct himself in such a way as to give no offence to any party, or any of the two portions of the Church of Christ in Dollar. He is sent forth with much prayer, that he may be useful in the service of the Redeemer; and he is strictly enjoined not to interfere with any particular religious denomination. Should the Lord make use of him in being the means of convincing and converting sinners, he is instructed to recommend them to connect themselves with any portion of the Church of Christ they think best, without giving his opinion in favour of one more than another.

He is instructed to inculcate on all the duty of searching the Scriptures, as a revelation of the mind and will of God to mankind generally, and as the standard by which they will be judged in the day of final decision.

He is also instructed to bring before all the duty of attending regularly upon the public worship of God; to inculcate upon parents the duty of training up their children in the way they should go, and the propriety of availing themselves of week-day and of Sabbath school instruction. No tract nor book is to be circulated by him which has not been approved of by me.

He is enjoined to avoid all unnecessary controversy upon religious subjects; not to interfere with political matters, nor with the peculiar tenets of any individual respecting Church government. I trust the Lord will make him useful to the workmen about to be employed on the railway, and that he will seek, by

a simple manifestation of the truth, to commend himself to every man's conscience.

With earnest prayers that the great Head of the Church may bless your labours, I remain, Rev. and dear Sir, yours very sincerely,

JNO. MILLAR.

[One sent also to Rev. Mr Hill, and Rev. Mr Gunn.]

To MISS M——.

28th July, 1863.

DEAR MISS M.,—I am in receipt of your letter of the 26th, and am happy to reply to it. Your present state of mind is by no means unusual. The flesh is warring against the spirit, and desires salvation through the works of the law; but the salvation of the soul is entirely through the grace of God, and not by the works of the law, lest any one should boast. You have fears and alarms; regard them as the voice of God. It is of His mercy that you are not in a state of carnal security—a state of self-righteousness, which says, Peace, peace, when there is no true peace; for the blood of Christ alone cleanseth from all sin. The spiritual building is all of grace from the foundation to the top—"And the cope-stone shall be brought forth with shoutings, crying Grace, grace unto it."

Divine wisdom, power, and love have all been so manifest in the work of our glorious Redeemer, that the first, and every succeeding check of conscience, every thrill of fear, every view of guilt, and every

tear of penitence, are from Him, and should ever be ascribed to His grace.

> "Nothing, either great or small,
> Remains for me to do;
> Jesus died and paid it all,
> All that was due."

Take a firmer hold of Christ than you have ever done before. You cannot perish if you cling to Him. My object on Sabbath, in speaking about the horrors which past sins cause to arise in the mind, was to impress upon my hearers that a life of holiness, even in this life, has its pleasing results. What an immense price the sinner pays for the gratification of sensual indulgence, but how much more when that sin is not washed away by the blood of the Lamb!—I remain, dear Miss M., yours very truly,

JNO. MILLAR.

To MR W. P. M'LAREN, BIRMINGHAM.

13 YORK PLACE, EDINBURGH, 30*th Nov.* 1865.

MY DEAR WILLIAM,—I received your very kind letter this morning, and I feel very much pleasure in sitting down to answer it. Our heavenly Father has been very kind to you, in casting your lot (in the meantime) where you not only feel comfortable, but where you are acquiring such a knowledge of your profession as will, with *His* blessing, fit you for a more elevated sphere. I am glad, *very glad*, to hear that the impressions produced on your heart, in connection with our dear Sabbath morning meetings, have

been of a permanent and truly spiritual kind. You have great reason to thank God for His past care over you; and I earnestly pray that you will trust Him more and more—that you will live very near to Him, and trust little to your own strength. I am delighted to hear that you intend to connect yourself with the new church in Birmingham.

I know Mr Graham, who, I understand, takes a lively interest in this infant cause. I trust it will advance in God's good time to maturity, and that it may be the birth-place of many souls to the praise and glory of God. I rejoice to hear that you are now in connection with a Sabbath school. You will find it a most delightful means of promoting your own spiritual advancement. Perhaps our Catechism might be introduced into it.

We are trying to get up a meeting in the afternoon, of those who have no clothes wherewith to appear at church, and your dear sister is giving us good assistance. As yet, however, we have chiefly the young, who are very wild. Pray for us that the Lord may bless this little effort for His glory.—I remain, my dear William, yours very faithfully,

JNO. MILLAR.

TO MR AND MRS TAIT.

EDINBURGH, 12*th Sept.* 1867.

DEAR CHRISTIAN FRIENDS,—The sad bereavement which you have sustained has stunned us (whose names are appended as under), and we feel that, by

the unexpected death of William Millar Tait, our beloved brother and fellow-labourer in the cause of Christ, we also are mourners. But still you are the chief mourners. A shadow has been cast over our circle of friendship, and we will long miss our friend in the various walks of usefulness, in which he took so active a part. But the event quenches the social light of your home; we meet a blank as we go abroad—but you meet silence and loneliness by the family hearth. Our brother has gone away from us; but one of your nearest and dearest members of the family circle has departed from your side—nay, has been snatched from it, by a hand that never gives back his captives at the call of man.

We do deeply feel for you, and could mingle our tears with yours; yet it ought to cheer us, that we have hope, and more than hope, in the end. We have lost a friend, but we firmly believe that our loss is infinite gain to your dear son. We know something of his life, and of his love to the Saviour, and we are fully convinced that the best path to holy, happy dying, is holy living. We believe that he lived to the Lord, and that in dying he was the Lord's. How consoling to think, that while we weep, he has gone where a sigh is never heard, nor a tear ever shed. We would not call him back from his state of happiness and bliss—he has entered into the joy of his Lord. The God and Father of us all has called him to His own home. Those who fall asleep in Jesus live; they live in the land where mortality is swallowed up of life.

We are poor pilgrims plodding our way among the shadows, the symbols, and the ravages of death. He has heard and obeyed the voice, "Come up hither;" and he walks and rejoices among those who have washed their robes and made them white in the blood of the Lamb. He will not come to us; but we will go to him, and that is our hope and our happiness. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—We remain, yours in Jesus,

JNO. MILLAR.

[Here are appended, in the original, other names, members of the Sabbath morning class.]

TO REV. MR PATERSON, DOLLAR.

3*d February*, 1868.

MY DEAR MR PATERSON,—Dr Thomson has handed me your note in answer to mine of the 25th ult., and I feel rather pleased with the view you take of the future of the mission which I have been endeavouring to establish in Dollar. It is a difficult thing to get a missionary properly adapted for home work. My first was much blessed, and, I dare say, those who have succeeded him have also done, through the blessing of God, much good. There are occasional things, however, which turn up, and which necessitate a change. I would be glad to see the mission put upon a found-

ation such as you describe, could I be satisfied that the great objects I had in view could be accomplished.

Could the Presbytery fix upon a man *truly* of such a kind, as would exercise the office of an evangelist, as well as a minister, I feel assured that another church would not be too much for Dollar and its neighbourhood.

Could they get a man who would be ready to attend the sick night or day, preach outside occasionally, abound in visitations, caring for nothing so much as the salvation of souls—an abstainer, temperate in all things, prudent—I believe that such an one would find his reward in his worth, and greatly stir up the careless, of which there are many around you, who might be drawn in to form a mission station or a church of the poor, where the ordinances of Divine grace might be dispensed. You have some good men in Dollar, and I will be delighted if you could form yourselves into a committee of inquiry upon the subject, and if you can arrive at some definite conclusions. I trust you will find that I will meet you in a liberal and kindly spirit. I have been giving this matter a prayerful consideration, as I am sure the same will be on your side. Our heavenly Father may grant us light; and unto His holy name be all the praise.—Yours very sincerely,

JNO. MILLAR.

To the Editor of the "Scotsman."

13 York Place, Edinburgh,
March 21, 1870.

Sir,—It has been a source of wonder that a measure having for its object the collection of our local rates by one collector should not have been adopted many years ago. Reason, justice, and public policy demand that this should be done, following the simple, direct, and easy process now so admirably carried out in respect to the valuation-roll, which is prepared by one assessor at a considerable saving of expense. Recent legislation—such as the Edinburgh and Leith Sewage Act, the Edinburgh Improvement Act, and the Edinburgh and District Water Act—has all proceeded from the principle of having the assessment thereby authorised collected by the collector of the police assessments in the several burghs affected. Why should our paving assessment and poor-rates not be managed in the same way? A measure providing for the collection of the whole of our local rates by one collector is loudly called for, and would confer a boon upon the ratepayers at large.

In ancient times, parishes, although contiguous, were considered entirely separate from each other, and this was the cause of so many different assessments being levied by separate parties. In course of time, however, they became united by the extension of buildings and increase of population, and those boundaries which once formed the outlying suburbs

cannot now be reckoned as any other than a portion of the present burgh. The necessity for such an arrangement as that now proposed applies to Edinburgh perhaps more than to most other cities in the kingdom, for at the present time the boundaries of parishes within it could not be more confused in respect to parochial divisions, insomuch as one side of a house is sometimes found to belong to one parish, and the other side belongs to another. Two assessments have thus to be levied for the same house, and even sometimes for the same room. Surely the time has now come when no arguments can be adduced for the continuance of a system so antiquated and impolitic. The separate collection of local rates payable within burghs is another antiquated, costly, and cumbrous system, which ought to be abolished.

If we take as an example that portion of our local taxation which relates to the maintenance of the poor, we find three different parishes within the city of Edinburgh, and a part of South Leith as a fourth, each having a separate organization collecting the rates and dispensing relief with different degrees of liberality, each having its own Parochial Board and separate staff of officials.

The unequal way in which the poor-rates are levied within these parishes is a source of great injustice in this respect. Edinburgh should be dealt with as one parish, and a uniform rate of assessment for the poor should be levied according to a common standard. In looking back to the year 1805, we find that the police and municipal administration of the ancient

and extended royalties of this city and the outlying districts were in the hands of a number of distinct and separate authorities, the limits of whose jurisdiction it was not easy to ascertain. A Bill was accordingly passed uniting several of the separate Boards then existing under one administration. Public opinion, however, at that time, had not advanced so far as to lead to what is now sought for, and which is nothing more than evenhanded justice to the public. In 1812, another important step in advance was made, but it was not till the year 1848 that the local Acts were repealed, and in eight years more—viz., 1856—the municipal boundaries of the city were extended, and the powers of the Commissioners of Police were transferred to the Magistrates and Town Council. What has been gained from time to time by those wise and prudent measures has been of much benefit to the community. United action has produced harmony, where conflicting interests stood in the way. Why should the expense of collecting the local rates be almost double what it might be, in consequence of the existing divided jurisdictions and consequent jealousies?—and why should there not be an earnest endeavour to improve the mode of conducting this portion of the public business?

The local rates at present amount to a trifle under £200,000 annually, and are collected at an expense of about £5,300. Allowing the collector a reasonable salary, and his staff of officials to be well paid, the whole expense would be little more than the half of the cost of collecting by the present system, or a

saving of upwards of £2,650 yearly. One collector, one staff of assistants, and one set of books and one audit, would only be required; but this saving would only be the gain at the present time, as the rental of the city is increasing so fast. Eleven years ago—year 1858-59—the rental was £807,326; whereas last year—1869-70—it had risen to £1,158,746, and the increase for the present year alone is £49,639.

Mr Marwick, our excellent City Clerk, published a pamphlet ten years ago, advocating a union of parishes, and a collection of the whole local rates by one staff. That pamphlet contains much information relative to the assessments for the poor by the different Parochial Boards, as well as the various other local rates; but the jealousies existing then, and unfortunately existing still, prevented the carrying out of what was then urged. The Parochial Boards of the City and of Canongate expressed their willingness to have these parishes amalgamated with St Cuthbert's. The Town Council also supported the proposition, and, as a step in the right direction, offered to co-operate in a united collection of rates; but the jealousies of public bodies prevented the proposal from being carried out. It is to be expected, however, that measures will now be taken to secure a legislative enactment, which will be a great boon to the ratepayers of Edinburgh, and to other places besides.—I am, &c.

JOHN MILLAR.

To Miss Euphy Macandrew Millar.

26 York Place, Edinburgh,
20*th June*, 1872.

My Dear Euphy,—Your note is very sweet, and it gives me much pleasure to hear that you and Johnnie and baby are well. I hope you will all be good children, and that when I am in Edinburgh you will be such a pleasure to dear grandmamma, that it will make the time pass away so very cheerfully, and that I will feel happy in thinking that you are all happy. I am glad to hear that you are looking after your garden. Please give a kiss to dear grandmamma, Johnnie, and baby for me.—Ever your affectionate grandpapa,

Jno. Millar.

To his Three Grandchildren.

Innellan, 19*th August*, 1872.

My Sweet Euphy, Johnnie, and James,—We were sorry to leave you all on Saturday morning, but we were satisfied that you were left in the midst of dear friends, who love you, and who will do what they can for you. When you are all old enough, we trust to take you with us, if it please our heavenly Father to spare us to each other.

Here we see the beautiful sea, and the pretty ships, and the little boats with boys and girls, who are old enough to enjoy a sail, or seek for shells or wild-

flowers. But we must tell you about all these things when we return. Grandmamma unites with me in sending love and kisses; and I remain, your affectionate grandpapa,

JNO. MILLAR.

1st July, 1873.

Grandpapa's little letter to his little children:—

My little children, love one another. God is love.

J. M.

ANOTHER LETTER TO HIS GRANDCHILDREN.

To Euphy, Johnnie, and James Millar.

EDINBURGH, *1st October*, 1873.

MY BELOVED CHILDREN,—This is the first day of a new month, and it tells us that nine months of this year have passed away; and if our heavenly Father is pleased to spare us to see other three, we will enter upon another year. We are every day getting older, and I trust we will all grow good. God loves good children, and good children are always loved by all around them. I have asked dear, dear grandmamma to give you a kiss from me, so I conclude by asking you to give dear grandmamma a kiss in return for me; and I remain, your ever affectionate grandpapa,

JNO. MILLAR.

III.—EXTRACTS FROM MR MILLAR'S JOURNALS.

1. From Journal of Visit to Synod of Union of Evangelical Churches in France in 1858.

Avignon to Nismes.

The passage from Avignon to Nismes is at once a great picture, illustrating the skill, energy, and power of the ancient Romans who built some of the mountain chateaux, indestructible and inaccessible, and also left upon the plains those monuments of antiquity, which it is unnecessary to go so far to see as Rome. We had a good view of the amphitheatre at Arles, which we admired as we passed. On arrival at Nismes, we took up our abode at the Hotel de Luxemburg. We visited the amphitheatre, which stands in the centre of the city, and was not more than 200 yards distant. The amphitheatre at Nismes is in fully better preservation than the amphitheatre at Rome. Though the walls around it are much decayed, yet the cope stones and ornamental work show exactly what it was in the days of the Romans. The greatest appearance of decay is in the interior. I found it fitted up as a circus, and on inquiring at my guide, he informed me that it was used for such purposes only on the Sabbath day. The stones forming the stairs, seats, and windows are of great size, and some of them very perfect. The seat

where the Roman Emperor sat, and the royal porch. were pointed out; also an entrance for the animals, and another for the gladiators. My attention was called to the setting of many of the stones in the corridors, which seemed to have been placed together without cement, being so closely and beautifully fitted as to appear like one stone. I next went to a place of great interest about a mile distant. On approaching, I entered an avenue containing some beautiful and well preserved marble statues. Then I came upon reservoirs, all done with marble, of great extent, and uniting with each other; passing which I came to broad marble stairs leading up the hills. Passing upwards, I found different avenues, beautifully decorated and forming angles, as resting-places. I left the broad path for a narrower one, in order to save time. It was now getting dark, and on coming out from under a tree, near a house where a family were sitting, two dogs came barking at me, seemingly more alarmed than myself. I got a hearty welcome from the man, who proceeded with me to the magnificent remains of Roman architecture to be seen here. I accompanied him to the top of a magnificent tower, and the view was most extensive—I may say equal in interest and extent, though different in character from the Plombiers at Lyons.

The Synod.

We were taken down to the town next morning by the omnibus, where the Synod was opened. The

meeting was held in a large apartment used for the manufacture of silk, about 100 feet long by 30 broad. It was with difficulty we could get in,—the whole country seemed to have sent forth a portion of its families for many miles round. La Vigan contains about 500 families, of which about the half are Protestants; but the families of the hills are mostly Protestants. It was evident that such a reunion in that part of the country was hailed as a very great event, and, large as the place was, it might have been filled if it had been more than double the size. The majority of the females had no bonnets, but clean white caps. It was estimated that 800 persons were present. One or two cantiques (hymns) were sung with great fervour and earnestness, and as all seemed to join, and many had no books, it was evident that these cantiques were much used and understood by them. M. Presense, of Paris, preached the opening sermon, after which Dr Monod was elected President for the fifth time, by ballot. "Le vote de scrutin" was also taken on electing two vice-presidents and four secretaries. The roll of members was called over, after which the deputies from Scotland had their names added as corresponding members. In the evening, a sermon was preached by M. Fisch, and the meeting was crowded as before. On our way home, the road was crowded with groups of people going from the meeting, and several respectable carriages passed us. The meeting of Synod commenced every morning at 7 o'clock, and continued till 10, when the whole members adjourned to a large hall,

where breakfast was taken. The public was not admitted to the morning meeting; but at 12 o'clock, on the Synod re-assembling, the doors were opened, and, although not so well filled as on the first day, yet the sermons every evening brought a crowded and an attentive audience.

Such was the effect of the first day's preaching, that the court was adjourned, that the members might go to hear Presense preach. There were constantly people of rank and influence in the assembly; and it is worthy of notice that on Saturday there was the Marquis de Montcalm, who, in 1815, led the Royalist party at Nismes against the Protestants, who were thought to sympathise with the Bonapartist or Revolutionary party. The presence of the English very much assists the excitement, and at the close of meetings, it is no uncommon thing to shake hands with scores of really affectionate people of God. It was announced that a number of the ministers would preach at different places on the Lord's day, and at all the different places large congregations assembled. Pastor Fisch was invited by a pastor of the National Church (Established), 12 miles off at Danges, and the number present was from 1200 to 1500. Professor La Harpe presided at La Vigan on Sabbath morning at 10, the congregation overflowing; he read a chapter, expounded a portion, and several of the ministers prayed alternately after delivering short exhortations. Several beautiful and appropriate cantiques were sung, and, after the Lord's Supper was dispensed, it was announced that open-air meetings would take place at Anlas, at

3 o'clock. Anlas is about 3 miles off, and I accompanied some of the brethren over a mountain, amidst villas, vineyards, olives, &c., to the place. On our way we passed a place memorable in the history of the persecutions, where a faithful minister of the Gospel (Rosselle) was watched by the gensd'armes on his return from preaching at Anlas, and transported at once to Nismes, and hanged.

We saw another place, consisting of a few houses, where the Camisards, who fought against the troops of Louis XIV., shot the persecuting governor of the district. His hat was found by a dragoon in one of these houses, into which it had been carried by a person who found it among the hills. The person in whose house it was found was immediately taken and hanged, although innocent. As we were descending the hill, we saw the place, and the people were gathering to hear the Gospel. We were told of a girl who was left at home while the family were (during the persecution) at a meeting. A gend'arme entered, and tried to get her to tell where the meeting was held, and, although he beat her severely, she would not tell. He went to another place, where he met an old man, who promised to take him to the place. Having taken him so far, he asked him to wait till he went on a certain length. This was agreed to, and the old man got forward, gave the alarm, and the worshippers escaped. At the hour of the meeting, the assembly amounted to over 2000. It was held opposite a large house, the proprietor of which is said to be a Protestant. The place was walled round, with large and very

old trees here and there. Dr Monod preached on "the good old way." The singing seemed to echo back the sound, and the serenity and deportment of the worshippers seemed to say, "Lo, God is here," "let us adore." A great portion of the people were seated —a very old wife, of whom there were not a few, carried a chair; and a number of forms, brought by a host of happy-faced boys, added greatly to our comforts, while the foliage of the surrounding trees in a great measure kept the burning sun off us. Dr Monod was followed by M. Presense, M. Fisch, and others. The meeting lasted nearly three hours, and all seemed unwilling to leave the happy scene. A collection was made among the whole people present on behalf of a poor congregation, and it seemed to be heartily responded to. We returned to our home greatly pleased, and, we trusted, much edified with the important services of the day. It was not without much emotion that we heard the surrounding mountains referred to as having been consecrated to Christ by the blood of His martyrs. Notwithstanding this great meeting at such a short distance, yet the evening meeting in the Synod House at La Vigan was crowded as usual. An important feature at all these meetings is, that thereby the people are kept well employed ere the commencement of public worship. As soon as one or two come in, a hymn is given out, and this is sung, and another or more, till the pulpit is occupied. At all the meetings, *pour la predication de l'Evengile*, large collections have been made, with narrow deep bags at the end of long rods or handles.

The Bible used in the Synod is very old and much worn, but seems to have been well kept. There are no dirty leaves about it—all clean, although worn with frequent use. There is a written note in the inside of the cover, that it was used by the forefathers of the family to whom it now belongs, and that it was discovered in a hidden place long after the persecutions had ceased. We went to see the interior of the Established Church at La Vigan. There is a marble slab near the pulpit, which formed the communion table of the ancient Christians, and which was found after having been long hidden from the light of day. It has the following inscription on the side of it: "Elle seriax nos peres avant Henri Quatre." In the vestry there are engravings of Melancthon, Luther, and Calvin, and in the corner of the church, strongly railed in, and having stone seats, the prisoners are accommodated unseen by the audience, that they may hear the preaching of the Word. In walking through the village, we were everywhere received with respect; the lifting of hats and bows gave us a proof of it. We met four priests, who gave us the same kindly acknowledgment.

2. From Journal of Visit to Malta, 1851.

Approach to Valetta.

A sailor, on the topmast, discovered land (Gozo), when about 30 miles off. On passing near the islands, the perpendicular rocks and caves attracted our atten-

tion; the sea washing them at a fearful rate, and the white spray rising often up like a cloud. The forts have a fine appearance at a distance. On entering the harbour at Valetta, a number of boats surrounded the ships ere the anchor was cast, the needy boatmen hailing the passengers, and holding an angry chatter among themselves as to who was to get nearest. The noise was very great. We were now in smooth water, and the first communication was with a boat which brought off a gentleman of elderly appearance. The surgeon of the ship then flung down certain papers, giving an account of the state of health of all on board. This gentleman picked them up with iron tongs, which he held in each hand, and with which he opened the papers. Being satisfied with the contents, he took hold of them with his hands, and mounted on board. We were delighted when this ceremony was over; had it been otherwise, the Quarantine harbour would have been our destination for some time.

We engaged a boat, and were safely taken on shore —not, we trust, without grateful hearts to Him who holdeth the sea in the hollow of His hand, who stilleth the tempest, and saith to the raging waves, thus far only shalt thou come.

Sights in Valetta.

At the corner of almost every street there is a Sancta Maria, or a Saint Street, with a lamp. The appearance of the numerous priests is, generally speaking, shabby in dress; much, however, depends

upon the rank and order to which they belong. Not only do the curious costumes of the Greeks, Turks, and other foreign nations, attract the attention, but the processions of the Papists. The most common is that of the Host, where the services of the Church are required for the dying. There is to be seen, issuing from a friary or church, a priest dressed in white robes, with a crimson tippet, and bearing a pole with a large flag. On each side of him is a boy, each of whom carries a bell of a large size, and which they keep constantly ringing. On each side of the street there is a row of men and boys carrying lanterns, and then comes a splendid silk crimson canopy, with gold lace fringes, carried on poles by six men, three on each side, between whom, and under the centre of the canopy, is the officiating priest, and then follows a crowd of women, men, and children. The ringing of the bells, and the singing of those who compose the procession, is sure to fill the balconies and windows with the inmates as the procession moves on. When it arrives at the place of destination, the priest enters, and the people who have followed the procession fall on their knees, and remain in that position till the procession is formed again. Every respect is paid to it as it passes by on the street. Everywhere those persons of the same faith are seen to fall on their knees, and remain so until the procession is past. The Procession of the Images, visiting the churches on Holy-week, forms a grand and interesting ceremony among the Papists. Coming round only once in the year, it is looked upon with

greater interest than many of the other processions which occur more frequently. This procession is upwards of a mile long, and the images represent the history of our Lord from His incarnation to His resurrection. Those who carry the images do it as a penance, until lately prohibited by the Government. Other devotees are to be seen in this procession, dragging heavy weights behind them, fastened with chains to their legs. The images are carried on wooden bearers, resting on the shoulders of the men. It being dark when the procession takes place, numerous lamps are hung around the figures, in order that they may be distinctly seen by the crowd. Bands of music at intervals, and hundreds of lighted candles, give an effect to the whole proceedings.

Another procession, which follows the last-mentioned during the night and morning of the next day, called the Resurrection, keeps the greater portion of the population out all night. It commences at 3 A.M., takes a circuit round a portion of Valetta, and arrives at the foot of the hill by 6 o'clock. The principal group carried represents the Saviour bearing a large flag, and a person at each side looking up to Him. On looking down from the palace, the people seem to form a dense mass, and, on the procession reaching the bottom of Strada Reale, the bearers of the large group begin to run upwards. An opening is made in the crowd amid the hurrahs of the assembled thousands; the images have arrived at the top of the hill, and the Resurrection is complete.

IV.—NEWSPAPER NOTICES ON OCCASION OF MR MILLAR'S DEATH.

1. From 'Daily Review,' January 27, 1875.

Many of our readers will observe with regret that our obituary of to-day contains a notice of the death of one of our most respected and useful citizens, Mr John Millar of Sheardale. Mr Millar died early yesterday morning at his residence in York Place. He was a native of Edinburgh, and from a comparatively humble station gradually and honourably rose to be one of our most successful merchants, and also one of our most benevolent and active Christian men. While he was quite a young man, he came under the influence of religion, and its benignant power over him was visible in every relation of life. His wealth, his time, and his gifts were consecrated. His giving did not stop with him, as it does with some, at the old figure at which he began his public life, but his liberality steadily enlarged with his riches. And his public giving, though large and constant, was only a part of his beneficence, which often dropped silently into the hands of widows and orphans and other sufferers, who could sometimes only guess who was the giver. Mr Millar was one of the oldest members of the Session of Broughton Place United Presbyterian Church, and preses of its managers, and he took a deep interest in all its home and foreign missionary enterprises. For many years it was his practice to walk out to Cramond

Bridge on Sabbath afternoons, alike in fair weather and in foul, where he conducted large Sabbath classes, to which multitudes in this land, and not a few in other lands, look back with gratitude. His large classes in the Canongate for young men and young women, sometimes exceeding a hundred in number, were scenes of highest benefit to the youth of more than one generation; and it is only a few days since the Lord Provost, in the Town Council, made graceful allusion to the zeal with which, from year to year, he had carried on the Canongate Soup Kitchen, which, at his prompting, started into action in every new season of cold and scarcity. In the coldest seasons of winter he might have been seen, through a long succession of years, posted early on Sabbath mornings in front of the Register House, with his bundle of fresh tracts and a good word for every passer-by. In later life, Mr Millar acquired by purchase the property of Sheardale, on the banks of the Devon, in Clackmannanshire, where he built an elegant mansion and lived during some of the best summer and autumn months. There, too, his Christian activity could not be suppressed. In the neighbouring village of Dollar he built a mission-house, supported a missionary, and maintained Sabbath schools and classes for sacred music. At length the mission-house was enlarged by him into a commodious and comfortable place of worship, and presented to a new United Presbyterian congregation, which had been formed in no small degree through his efforts. Mr Millar was for four years a member of the Town Council, in which he represented

George Square Ward. Early in the summer of last year he requested to be relieved of his municipal duties, but the general esteem in which he was held by the ward induced them to request that he would continue to hold office until November. To this he consented, and remained in office until the termination of the last municipal year. One of his main recommendations to his constituents was the very decided views which he entertained upon the Annuity Tax. Though not one of the most demonstrative of its opponents, he was resolute in withstanding that obnoxious impost, and he was ever ready to support by his means and influence the agitation which culminated in its abolition. Mr Millar was a Voluntary whose religious sentiments it was impossible to misunderstand; but while he was firm in maintaining his own opinions, he was invariably tolerant of the convictions of others. On Parliamentary and municipal questions he was a supporter of the Advanced Liberal party, and he took an active part in the agitation which preceded the passing of the Reform Bill of 1868, which conferred household suffrage upon the citizens. He interested himself likewise in the movement for the extension of the suffrage to females, nor was he ever loth to extend a helping hand to those who were engaged in prosecuting that cause. In all matters affecting the young he took a warm interest. The Scottish Education Act, in its earlier stages, received his hearty support, and he was one of the few who at the outset most boldly expressed himself in favour of the compulsory clause—an opinion from which he never swerved. As a temperance re-

former, Mr Millar occupied a somewhat prominent position; it mattered not what phase of the movement presented itself, it was certain to find in him a warm supporter and friend. While a zealous advocate of the religious aspect of the question, he believed that the prohibition of the liquor traffic was indispensable to the moral and spiritual elevation of the masses. Accordingly, we find him figuring amongst the Scottish Vice-Presidents of the Permissive Bill Association. In all things he was eminently consistent; and in his capacity of a Justice of the Peace for the city, he always gave his vote and influence for the reduction of the number of licences. He had remarkable control over his feelings; and save, perhaps, when referring to the dreadful havoc caused by drink in the homes of the poor, he was moderate and temperate of speech. From his close connection with the Canongate and other mission schemes, he imbibed a large-hearted and charitable view of their condition, and the young who erred he used especially to consider as more worthy of commiseration than blame,—less as criminals than victims of the circumstances in which they were placed.

Mr Millar's illness was of long duration, showing its first symptoms in the spring of last year. It was often accompanied with much uneasiness and suffering. But throughout it all, his Christian hope remained unclouded, and he never uttered a murmuring word. When he was occasionally encouraged by the hope of returning health, he occupied his thoughts with plans and purposes of usefulness for the future. But his

active work has ended, and the long service has been followed by the everlasting reward.

2. From "Scotsman," January 27, 1875.

Mr John Millar of Sheardale, who long occupied a prominent position as a merchant in the city, and was for several years one of the representatives of George Square Ward in the Town Council, died yesterday at his residence, 26 York Place. Mr Millar was a native of Edinburgh, where his father owned a coasting sloop. He was apprenticed as a silversmith, and was for sometime in the employment of Messrs Mackay and Cunningham, of this city; but disliking the trade, he entered, in 1839, on the business of china merchant, which he so successfully prosecuted. Mr Millar was for many years an elder in Broughton Place United Presbyterian Church, in the various organizations connected with which he took an active interest. For more than forty years he was intimately associated with other gentlemen in the Edinburgh Sunday School Union. He was one of the superintendents of the Edinburgh Tract Society; and among other beneficent schemes in which he took a leading part was the Canongate Soup Kitchen.

3. From "Edinburgh Courant," January 27, 1875.

Mr John Millar of Sheardale died yesterday, at his residence in York Place, Edinburgh. Mr Millar was held in high esteem by a large circle of Edinburgh citizens, with whom he co-operated in movements of a

religious and philanthropic nature. A man of quiet and unobtrusive disposition, he was one of those who "do good by stealth, and blush to find it fame." He never manifested any anxiety to be brought prominently before the public; but his well-known probity of character, and interest in the social well-being of the masses, commended him to the notice of the electors of George Square Ward, whom he for several years represented in the Town Council with much satisfaction. In 1869, after having served for a short period as interim councillor, he was returned at the head of the poll in a contest in which there were six candidates for three vacancies, and that although he was unable to appear before the electors. Mr Millar's sympathies went to a considerable extent with the Radical party in the Council, and in connection with the St Mary's Loch question he, like many others in promoting that scheme, gave offence to a considerable number of his constituents. He was, however, successful in retaining his seat at a contested election in 1871, and ill-health only recently compelled him to vacate the position. Among the objects of a philanthropic description in which he took special interest was the Canongate Soup Kitchen, of which he was one of the leading supporters.

4. From "Alloa Advertiser," January 30, 1875.

We regret to have to be called on to record the death of Mr Millar of Sheardale, a very estimable Christian gentleman, and one who has endeared him-

self to many families in this district since taking up his residence at his fine mansion at Sheardale, near Dollar. Mr Millar was a man whose chief aim in life was to devise liberal things, to have a walk and conversation becoming that Gospel which in his inmost heart he believed; and we believe it is only the truth to say, that advancing years and increasing wealth were accompanied with an increase of Christian liberality. Mr Millar was a member of the United Presbyterian Church, and his desire for the prosperity of that Church led him to build a mission-house at Dollar, which was afterwards enlarged by him into a commodious and comfortable place of worship, and presented to the United Presbyterian congregation recently formed there. Mr Millar was one of the trustees of Dollar Institution, and took a warm interest in the educational discussions which frequently arose. It was due to his proposal that, about two years ago, an agreement was come to that all the meetings of the trustees should be opened with prayer, and this arrangement has been faithfully adhered to.

V. — MINUTES AND LETTERS OF SYMPATHY FROM SOCIETIES.

1. From the Session, Managers, and Missionary Committee of Broughton Place Church.

Broughton Place Church,
Edinburgh, 23*d February*, 1875.

The Session met this evening, and was constituted by the Rev. Dr Thomson, moderator. The minutes having been read, the attention of the Session was called to the removal by death of Mr John Millar since their last meeting.

The Session unanimously agreed to record their deep sense of the loss which they and the congregation had sustained in the removal from the midst of them by death of their brother, Mr John Millar. Mr Millar had for twenty-three years been a member of Session, and during all that period he had shown a sincere, active, and increasing interest in the prosperity of the congregation, over which, in common with the other brethren in the eldership, the Holy Ghost had set him overseer. They loved him for his spirit of prayer, his liberality in the cause of God and humanity, which increased with the increase of his means; his devoted personal efforts in the conducting of large Bible-classes, in tract distribution, and in many other forms of Christian usefulness; his con-

cern for the spiritual good of his district; his meek endurance of trials, and his aiming at the promotion of peace and good-will.

They agreed to send an extract of this minute to Mrs Millar in her bereavement, by the hands of Messrs Purves and White, whom they also requested to convey their expression of sympathy, and their delight in the knowledge, that while she mourns her loss, her sorrow is tempered by the faith that, in the case of her departed husband, "to be absent from the body is to be present with the Lord."

Extracted from the minutes of Broughton Place Session by ALEX. WHITE, *Session-Clerk.*

At a Meeting of the MANAGERS of BROUGHTON PLACE CHURCH, held on the 1st of February, 1875, *inter alia*,—

Intimation having been made of the removal by death, on the 26th ult., of Mr John Millar of Sheardale, Preses of the Congregation and Chairman of this Board, the meeting agreed to record on their minutes their sense of the great loss which they, in common with the whole Congregation, have suffered by the removal of their colleague and brother,—their appreciation of the Christian character and graces by which their brother was distinguished, his love of truth and of peace, and his "love to the brethren," and their gratitude to God for all the good which He, by His grace, enabled their brother to accomplish during a long, useful, and consistent life.

The meeting instructed that an excerpt of this minute, together with the expression of their deep sympathy with Mrs Millar under her severe affliction, be conveyed to that lady, by the hands of Messrs Somerville and Pringle.

Extracted from the Minutes of the Managers of Broughton Place Church, the 10th day of February, 1875, by JAMES PRINGLE,
Clerk to the Managers.

EXTRACT from MINUTES of a MEETING of the MISSIONARY COMMITTEE of BROUGHTON PLACE CHURCH, held on the Evening of Thursday, 25th February, 1875.

The Missionary Committee desire to place on record in their minutes, the deep regret which they feel at the death of their respected and esteemed Vice-President, Mr John Millar. His services as a member of Committee, Treasurer, and Vice-President, were much appreciated by the Directors of the Society, and they have to acknowledge not only his eminent personal worth, his valuable counsel, his great liberality, but also, very specially, his efficient co-operation as a labourer in the cause of Christ in the Canongate Mission District. They trust that his efforts as an evangelist will continue for long to bear much fruit in that district, and in other localities to which he devoted his attention.

Mr Millan and the Secretary were appointed to wait upon Mrs Millar, and give her a copy of this

minute, with the assurance of the deep sympathy of the members of the Committee with her in her sad bereavement.

2. From the Members of Mr Millar's Sabbath Morning Bible Class.

22 Gayfield Square,
Feb. 6, 1875.

Mrs Millar.

Dear Madam,—I trust you will excuse the liberty taken by me at present in trying to convey to you the deep, heartfelt sympathy of the members of the Sabbath Morning Bible Class, in this your time of severe bereavement.

I know how vain all human words are to bring comfort to the wounded spirit, because in the decease of your beloved husband I feel that I myself have lost a father and a friend. But, as members of that Bible-class, so long and so ably conducted by the loved one gone, we feel it to be a sacred duty to tell you that we loved him, and that we cannot estimate the loss we have sustained in the decease of your beloved husband, who was a spiritual father to many of us, a devoted teacher and friend to all.

The great day shall alone reveal all the results of the efforts put forth by our loved teacher in this class, carried on by him for so many years. But this we can say, that in the hearts and lives of many, there will ever be the impress of him from whose lips we have so often heard the words of eternal life, and

whose one object in life, as our teacher and friend, seemed to be the glory of his risen Lord in our salvation, and in our being devoted to the Master's service.

While we mourn with you in your deep affliction, we rejoice that we are not left to mourn as those that have no hope. For we know that death had no power over your beloved husband—he had long ago passed from death unto life in a risen Saviour. And now that he has heard and obeyed the summons, "Come up hither," it has been not the unclothing, but the clothing upon, the entrance into the joy of his Lord. And even now, through the gloom of sorrow and the deep silence of death, come the sweet words of our blessed Redeemer—"I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." And His promise remains to you ever sure and faithful, "I will never leave thee, I will never forsake thee." Earnestly do we pray that the fulness of the blessing of Jesus may ever be manifested unto you, until, in the brightness of that day that knows no night, you will, with the loved one gone before, behold the King in His beauty, and spend an eternity of unutterable bliss amid the glories of the land that is very far off.—With earnest Christian sympathy, in name of the Sabbath Morning Bible Class, I am, dear Madam, yours respectfully,

WILLIAM P. M'LAREN.

3. From the Session of the United Presbyterian Church, Dollar.

Dollar, 14*th February*, 1874.

The Session met this afternoon, and having been constituted with prayer by the moderator, Rev. Mr Wilson proposed, and it was unanimously agreed to, that in consideration of the heavy loss which the congregation has suffered in the recent death of John Millar, Esq. of Sheardale, who had long been a warm and generous friend of the congregation, notice of this sad event be taken in the minutes, as also of the heartfelt regret with which every member of the congregation contemplates their dear friend's departure; and further, that sympathising deeply with Mrs Millar in her sore affliction and irreparable loss, the Session join in conveying to her their sincere condolence with her in her sorrow, and earnestly trust that through the sustaining grace of God's comforting Spirit, and the well-grounded hope she is entitled to cherish of her departed husband's happiness in the heavenly world, she may be enabled not only to bear her bereavement patiently, but to glorify God by a glad and thankful submission to His will; and that Mr Wilson be requested to write to Mrs Millar to this effect, enclosing the above extract from the Session minutes.

S. S., *Clerk.*
W. B. R. W., *Moderator.*

4. Edinburgh Merchant Company.

(From "Daily Review," Jan. 28, 1875.)

A general meeting of the Merchant Company was held yesterday forenoon in the Hall, Hunter Square, —Mr Bryson, Master, in the Chair. The Master said the members of the Company would have learned with regret of the death of Mr Millar of Sheardale. Mr Millar was an assistant of the Company for three years during the mastership of Mr Duncan, and he was also a trustee of the Widows' Fund, and a representative of the Company at the Merchant Maidens' Hospital. It would only be right and fitting, in these circumstances, that they should send a letter of condolence and sympathy to the family of Mr Millar.—Agreed to.

The Merchant Company Offices,
57 Hanover Street,
Edinburgh, 20*th Feb.* 1875.

Dear Mrs Millar,—At the last general meeting of the Edinburgh Merchant Company, it was, on the motion of the Master (Mr Robert Bryson), unanimously agreed to record in the minutes an expression of the Company's deep regret at the death of your respected husband, a former assistant of the Company, and at the time of his death a trustee of its Widows' Fund, and to tender to you the sympathy of the Company under your heavy bereavement. Mr Millar took a deep interest in the Company and its various institutions, and was greatly respected and

esteemed by his co-directors, and, allow me to say, also by myself.—I am, dear Mrs Millar, yours faithfully, A. Kirk Mackie, *Secy.*

Mrs Millar, 26 York Place.

5. From the Scottish Permissive Bill and Temperance Association.

37 Lutton Place, Edinburgh,
30*th January*, 1875.

Wm. Millar, Esq.

My Dear Sir,—I am requested by our Executive to convey to Mrs Millar, through you, their deep sympathy with her in her present heavy bereavement through the death of her husband, and their earnest desire and prayer that she may have that strength which cometh from above, to enable her to bear up under it.

By the death of Mr Millar, we have not only lost a warm and firm supporter and friend, but I have personally lost the advice of a wise counsellor,—one whom I had long consulted with confidence in both public and private affairs. But great as the loss may and will be to a great public movement and institution, and also to myself, all that sinks into comparative insignificance in comparison to the loss sustained by his loving wife and friends. In the midst of it all, may the Lord enable us to say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

Mr Millar's change is indeed a happy one, for it is

a change from trouble and trial to peace and glory; for all who knew him and came in contact with him must feel, that truly he was a righteous man; he is therefore not dead, but simply gone before. May this happy thought console us, and urge us on to attain the high Christian character possessed by our departed and loving benefactor and friend.

Hoping you will convey this to Mrs Millar, and with best wishes for yourself and family, I am, yours truly, J. H. WATERSTON,
Dist. Superintendent.

EDINBURGH, 30*th January*, 1875.

WM. MILLAR, Esq.

My Dear Sir,—I am instructed to inform you, that our Executive have requested the following gentlemen to represent the United Kingdom Alliance and Scottish Permissive Bill Association at Mr Millar's funeral on Monday, if the same meets the approval of Mrs Millar and yourself.

The gentlemen are: — Bailie Lewis, Councillor Wellstood, John Jeffrey, Esq., and Mr J. H. Waterston, district superintendent. Please inform me if this will be convenient, and also the hour of interment, so that I may advise the deputation.—I am, yours respectfully, J. H. WATERSTON.

6. From the Committee of the Spanish Evangelisation Society.

5 St Andrew Square,
Edinburgh, *Feb.* 2, 1875.

The Committee have heard with much regret of the death of their much esteemed friend, Mr Millar of Sheardale. They lament the loss sustained by the community in the removal of one who was foremost in much good work in this city and elsewhere, for the benefit of the souls and bodies of his poorer fellow-citizens,—often discharged by him at the sacrifice of health and comfort.

By the death of Mr Millar, the Spanish Evangelisation Society have lost a most efficient and valued member of Committee, who was ever ready with his support and wise counsel in devising and carrying out measures for the evangelisation of Spain. And, feeling his loss themselves, they cannot but express their fervent sympathy with his bereaved wife and family, by whom his Christian worth was best known, and by whom his removal will be so sorely felt. The Committee earnestly commend them, in this time of heavy trial, to the Lord Jesus Christ, and to God our Father, who giveth everlasting consolation.

Extracted from the Minutes of the Spanish Evangelisation Committee, February 2, 1875, by

J. B. Gillies, *Secretary.*

7. Extract from Forty-second Annual Report of the Scottish Monthly Visitor Tract Society, 1874.—Published 1875.

The Directors cannot pass from this notice of the workers of the Society, without referring to the death of Mr John Millar of Sheardale, one of their own number, and, for a period of fully thirty years, one of the superintendents in the city. To his piety, his faithful and conscientious discharge of all his duties, his untiring labours in a variety of ways in the work of his Lord, his loving disposition, and his ready and large benevolence, they could bear ample witness; but that is not needful. By his death the Society has lost one of its best workers. Those, however, who were most closely in contact with him, could best appreciate his worth. Our brother has ceased from his labours, and has gone to be with Christ, and to take his place amongst that happy and glorified company who follow the Lamb whithersoever He goeth.

8. From the Sabbath Alliance of Scotland.

At a Meeting of the Committee of the Sabbath Alliance of Scotland, held 6th May, 1875, the following Minute was unanimously passed:—

The Committee of the Sabbath Alliance of Scotland, deeply sensible of the loss which the cause of the Sabbath, as well as many other Christian and

benevolent causes, has sustained by the death of John Millar, Esq., of Edinburgh and Sheardale, take this opportunity of recording their high appreciation of his general character, and the faithfulness with which he defended the sanctity of the Lord's-day, and urged the Town Council (of which he was for some time a member) to do all it could to prevent the open violation of that day, whenever cases bearing thereon were brought before that body. The Committee further desire to express their sympathy with the widow and family of the deceased under the heavy bereavement they have suffered, and their earnest hope that the God of all consolation may manifest Himself to them as their God and Father, and abundantly vouchsafe to them the support and comfort they need. The Secretary is instructed to forward to Mrs Millar a copy of this Minute.

9. From the Committee of the Scottish Reformation Society.

George IV. Bridge, Edinburgh,
12th May, 1875.

Wm. Millar, Esq.

My Dear Sir,—I take the liberty of sending you herewith a copy of the Annual Report of this Society, which perhaps you will kindly transmit to Mrs Millar, of Sheardale. At page 33, you will notice an expression of the Committee's sense of the loss sustained by the death of Mr Millar. The notice, being given in connection with others, is of necessity more brief than

otherwise it would have been. Mr Millar was a member of the Committee from 1866 till his decease, and from the time of my appointment as secretary, five years ago, I found from experience that he was one of the Society's best and warmest friends. He took a most active part in promoting its interests, and though burdened with many other duties of a public kind, he was almost never absent from any of the meetings of Committee—very often presiding at them. When, some years ago, the affairs of the Society were involved in great difficulties, Mr Millar rendered valuable service in bringing about a satisfactory state of things. He was also a Director of the Protestant Institute for the last four years of his life, in which department his services were equally appreciated. In all my intercourse with Mr Millar, I found that I was in company with an eminent Christian,—one who was valiant for the truth, and acted on Christian principle,—yet meek and gentle, like the Master whom he served. This departure is gain to him; but it is great loss to us.

I deeply sympathise with the relatives whom he has left behind, and especially with her who was his partner in life, in the sad and desolating grief which his removal has occasioned, and commend them to the gracious care of Him who is a Father of the fatherless and a Judge of the widow in His holy habitation.

Believe me, my dear Sir, yours very truly,

G. Divorty.

Extract from Report referred to by Mr Divorty.

The Committee have to record with deep sorrow the loss which the Society has sustained in the removal by death of several of its warm friends and supporters, including Thomas Edmonstone of Buness, one of the Vice-presidents, the Rev. Dr Maxwell Nicholson, and John Millar, Esq. of Sheardale. Mr Millar, being a member of the Acting Committee, took always an active and intelligent interest in all the operations of the Society. His loss will be very severely felt. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

10. From the Committee of the Ladies' Association for Repeal of the C. D. Acts.

9th February, 1875.

It devolves on us to record at this time the death of our very faithful and earnest friend and helper, John Millar, Esq. of Sheardale. From the very first of our agitation in this moral warfare, he stood by us, and never swerved from his position. We greatly feel his loss, but we would not hold him back from the higher service to which his Lord has called him. We would express our most affectionate sympathy with our beloved friend, Mrs Millar, in her great trial. We trust she may be sustained in her affliction by the almighty arm of strength, and that the

same source of help may be with her in the service of her Master, which may yet be in store for her, while watching and waiting for the summons which will reunite her to her husband, when she also may hear the welcoming words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Signed on behalf of the Committee—

ELIZABETH P. NICHOL.
PRISCILLA M'LAREN.
LILLIAS CRAIG.
AGNES CRAIG.
JANE WIGHAM.
GEORGINA DUNCAN.
M. CLELAND THOMSON.
HANNAH SWAN.
JANE MILLER.
JANE S. GRIEVE.
AGNES LILLIE.
JANE HERIOT MAITLAND.
ELIZA WIGHAM, *Secy.*
HOPE B. WISHART, *Secy.*
MARY WALLS, *Treasurer.*

11. Meeting of Old Herioters.

(From "Daily Review," Jan. 29, 1875.)

Last evening, a meeting of Old Herioters was held in the Carrubber's Close Mission Hall—Lord Ardmillan presiding. There was a large attendance; and amongst those on the platform were Bailie Tawse, Dr Bedford, Rev. Geo. Wilson, Rev. Mr Grant, Rev. Mr Gall, Mr David Lewis, Mr Thos.

Knox, and Mr Robert Crichton. After tea, the Chairman said he could not commence the meeting without alluding to the death of Mr John Millar, who had for many years occupied a place in the front rank of Christian beneficence, and particularly of evangelical progress in the city. The memory of that good man would live in many a house and many a heart, and would be respectfully and affectionately cherished by the poor, by all interested in the poor, and by all who took part in home mission work, particularly Carrubber's Close Mission.

12. From the Edinburgh Deaf and Dumb Benevolent Society.

30*th April*, 1875.

Church for the Deaf and Dumb.

The Deaf and Dumb have sustained a great loss in the death of Mr John Millar of Sheardale, one of their best friends, who has for a few years acted as Honorary Treasurer to this Building Fund. He is best remembered by the Deaf and Dumb for his warm interest in their welfare, shown on many occasions.

Commercial Printing Company, Edinburgh.